

SERMONS:
THE FIRST,
PREACHED AT
CANTERBURY, AT THE
VISITATION OF THE LORD
Archbishops Peculiars, in Saint Margarets
Church, April 14. 1635.

THE SECOND,
PREACHED AT
SAINT PAUL'S CROSSE,
The eighteenth of April,
1630.

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Wood-Church in KENT.

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СЕМЯН

ТЯЖИЛ
ТА СЕНОДА ДЛЯ
ЧИТА СУБЪЕКТОВ
СЮДА ЧТО ПОКАЗЫ-
ВАЮЩИЕ СОСУДЫ



A
SERMON
PREACHED AT
CANTERBURY, AT THE
Visitation of the Lo. Arch-
bishops Peculiars.

1 COR. I. 10.

*Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speake the same thing; and that there be no * Divisions among you; but that yee bee perfectly joyned together in the same minde, and in the same judgement.*

N. V I S I T A T I O N Sermons usuall it is to touch upon *Governours*, and upon their Courts; and perchance somtimes not undeservedly. But (the truth is) it is most necessary to reflect upon our selves, upon us that are *Parsons* and *Vicars*, upon us

the dispensers of G o d's Word and Sacraments, upon us, that have the cure of soules; since in us mainely consists *Salus Ecclesia, & pax Rerip.* the well-fare of the Church, and peace of the Common-weale. For, let our *Governours* doe what they can, if we be not right, if we differ in *Doctrine*, or vary in *Discipline*; if our commodity draw us to subscribe, and some peevish humour lead us a whoring after other gods, that is, either after the *Romish Monarchie*, or the *Geneva Anarchie*, there will be *Schismes*, and *Dissensions*, and *Sidings* in Church and Common-weale.

To speake then the truth from my heart, the cause of such Sidings in Church and Common-weale resides mainly in us; we stick not close to that *Doctrine*, which wee subscribe to, and hath beeene settled by those glorious *Governours*, and sealed with the bloud of those blessed *Martyrs*, that were sacrificed for this truth. We teach not our *Parishioners* the dutie and allegiance to their Prince, which the *Book of God* delivers, and hath alwayes beeene practised by the *Saints*. *Hinc illa lacryma, hinc schismata;* from hence arise daily complaints, and *Dissensions*; complaints from those, that govern; *Dissensions* among those, that ought to obey; because wee fail in our duties: for our dutie it is, to teach *obedience and subjection*, *Tit. 3.1.* The *Clergie* therefore, in the thirty sixt *Canon of the Apostles*, is punished for the peoples insolencie, because they had no better instructed them.

*Tit 3.1.
Can. Apofl. 36.*

Now, if it be so, that our *Bishops* or other *Governours* see, or understand these faults in us, and give not all diligence to amend them; I must crave pardon

don to use those words of them, which *Celestinus*
Bishop of Rome used to his fellow Bishops; *Timeo, ne connivere sit hoc tacere; timeo, ne magis ipsi loquantur,*
qui permisunt illis taliter loqui: I feare, lest this their
silence be an encouragement to others; I feare, that
they speake most, that suffer others to speake in this
manner. In talibus causis non caret suspicione taciturnitas; quia occurret veritas, si falsitas displiceret: In
thele and the like cases, silence wants not just suspicion; for truth would oppose, if falsehood did displease:
and every Bishop would readily prevent such contagious doctrine, if hee were really offended with it.
Merito namque causa nos respicit (faith that worthy Bishop)
si silentio favemus errori; For (the truth is) we
Bishops may justly be charged with this fault, if by
silence only we give countenance to errour. So true
is that of Seneca, Quis non vult peccare, cum posset, iubet: That Governour, who forbids not an offence,
when hee can, commands them to offend, and com-
mends them too.

Saint *Paul* therefore, that hee may performe the
office of a good Bishop, and a carefull Father (for in
CHRIST Iesus hee begot them through the Go-
spell) no sooner understands of the faults of these Co-
*rinthians, but hee presently writes unto them, shewes
them in what state they are; and in these words hee
entreates them to amend, what is amisse. Now I be-
seech you (brethren) by the Name of our LORD Ie-
*sus CHRIST, &c.**

These words are an expresse petition; and in these
words is expressed, what our Apostle petitions for.

The petition is plaine and earnest, *Now I beseech you*
(brethren) by the Name of our Lord Jesus Christ.

ans

B 2

And

Papa c. 1. in
Cod. Rom.

And what is it, that the Apostle petitions for so earnestly? Surely his suite is for the generall good of the *Corinthians*, and of the whole Church of God; for he beseecheth;

1. That *ye all speake the same thing.* 2. That there be no *Schismes or divisions among you.* But, in the third place, *that ye bee perfectly joyned together in the same minde, and in the same judgement.*

The first part of this petition aymes at *unity of Doctrine.* The second is direct for *uniformity in Discipline.* And the third requires *unanimity in judgement and affection.*

All these three we must embrace, and observe, or as good observe none; for he that embraceth not all these, observeth not cordially any of these. *Qui offendit in uno, offendit in omnibus;* Hee that offends in one, offends in all; he is not perfectly joyned to the rest of the members.

He that is out at *Doctrine*, cannot be in at *Discipline*; hee that is out at *Discipline*, cannot be in at *Doctrine*; and difference in *Religion*, breeds a disunion in affection.

The first meanes then to set us all at one, is, *ut id ipsum dicamus*, that we all preach the same *Doctrine*: the second, *ut id ipsum faciamus*, that wee all practice the same *Discipline*: The third, *ut id ipsum sentiamus*, that we all be of the same *Opinion*.

For the truth is, ¹*unity of Doctrine* breeds ²*uniformity in Discipline*; and uniformity in Discipline is a chiefe meanes to knit us fast together ³in *minde and judgement*, in affection and opinion.

And if we had this *unity in Doctrine*, and *uniformity in Discipline*, we should not have had this gadding and

and hurrying after singular and factious men, as there hath beene of late dayes. Every Shepherd should be keeper of his owne sheepe : and the sheepe would know, and be content with their owne Shepherd.

We all know, that sheepe may not skip into others pasture, because it is better : and as true it is, that none ought to change their Parish Church upon an humour. For what is this, but to say, *I am of Paul; and I of Apollos; and I of Cephas?* What is this but to preferre particular mens fancies, before the judgement and unity of the Church ?

And is it not as irregular, yea, as dangerous, for us usually to admit the sheep of anothers flocke into our fold ? Yea, is it not altogether unlawfull for us, of our owne heads, and for our owne ends, to intermeddle in anothers charge ? Our Church condemnes this schismatical humour, *Can. 57.* And the whole Church of God dislikes it. And wee our selves cannorendure, that any man endeere our Parishioners so to himselfe, that their affections be withdrawn from us. Why then should wee deale thus with others ? Indeed this could not be done, if we all spake the same thing.

Saint Paul therefore seeing these factions, and factious opinions and courses rise in the Church, labours by all means to extinguish them ; and to this end he intreats them in the most earnest manner that may be, saying :

Now I beseech you, brethren, by the Name of our Lord Jesus Christ. Quis? Quos? Who is it, that makes this earnest petition? And to whom doth he make it? Saint Paul beseecheth the Corinthians; an Apostle entreats his schollars; the Father his children,

*Can. 57.
1 Cor. 1.11.*

*Can. Apol. 1.4.
¶ 15. Cod. Ec-
cl. univrs.
Can. 33.*

If then Saint *Paul* be so great a man, it seemes, hee hath an earnest suite, a matter of moment in hand, that he salutes them so courteously, sues so submissively, and entreats so passionately. But though Saint *Paul* be so earnest in his suite, he that thinkes it is for his owne ends, is much deceived. It is for the good of the *Corinthians*, and the Church in generall. This example is a sufficient warrant to beare us out, when we are earnest, and zealous, in the behalfe of the Church.

*Cypr. de discip.
& habit. vir-
gin. n. 7.3.*

*Audite, queso, vos docentem pariter & momentem;
audite utilitatibus & commodis vestris fideliter servi-
tem;* Give care therefore (I beseech you) to this our Apostle, who teaches and instructs you ; give care to him, who labours faithfully for your good and commodity. For Saint *Paul* useth all the meanes that may be, to draw them, and you with them, to give care to his petition, and to grant his request.

Fratres.

2 Cor. 4.21.

Behold, though he be their Father in *Charis*, though he be their Bishop, though he have authority and power over them, yet for all this he salutes them by the name of *Brethren*; he that might shew his authority, sues unto them ; he that might command, entreats : and all good *Governours* imitate Saint *Paul*; where faire meanes will serve, they use no rigour. But if the Apostle cannot win them by *love and the spirit of meeknesse*, he tells them of a *Rod*, that he hath in store for refractory spirits, *1 Cor. 4.21.*

Obsecro vos.

But first, *Obsecro vos*, like a loving Father I beseech you. *Obsecro*, the most earnest kinde of entreatie; *Non si me obsecres*, no, not though you beseech heartily, or for God's sake. And he beseeches them by that Name, *Quod semper suorum, semper venerandum*

spud

apud Christianos, which is, and hath beeene ever accounted holy and reverend amongst Christians, even by the Name of our L O R D I X S U S C H R I S T: and holy and reverend is His Name.

Psal. 111.9.

Eos per nomen Christi adjurat (faith Calvin) *ut quantum ipsum amant, tantum sudeant concordia;* *Hee ad-*
jures them by the Name of C H R I S T, that, as they
love C H R I S T, they would study the peace of
C H R I S T's Church. He beseecheth then, and ad-
jures them in C H R I S T's Name, in His Name,
whose busynesse it is (for C H R I S T's busynesse it is)
ut id ipsum dicatis, that ye speak shis same thing, and that
there be no divisions among you.

Indeed, he that speakes not the same thing with the Church, he that makes *Divisions* in the Church, hee that is not joyned perfectly to the Church, *in the same minde, and in the same judgement*, hee does not the worke of C H R I S T, but the worke of *Antichrist*; he rendes and teares in sunder *the body of C H R I S T*, Ephes. 1.23. *which is his Church.* Yea, as much as in him lies, hec dismembers C H R I S T Himselfe; for *tunc Christus August.* *est caput & corpus*, whole C H R I S T is the head and the body. So then, he that makes a Schisme in the Church of C H R I S T, layes violent hands upon the *body of C H R I S T*, and teares in sunder the *members of C H R I S T*: too sacred a body for such sacrilegi-
ous hands to finger.

Well, Saint Paul (yee see) *beseecheth earnestly*, and *Dominis nostris.* in His Name he *beseecheth*, who hath fidel power over us, and may command; and therefore he hath good hope to prevaile; for He is *Dominus noster, Our Lord.* And we may be glad He is so; for if wee prove dutifull servants, *this will be our Iesus too;* in hoc *Dominis Iusta enim.*

enim Christus est, for this purpose became Hee Christ, for this purpose was Hee *anointed*, that Hee might be our Iesus, our SAVIOUR, if so we be His true servants.

No Iesus without Dominus, no Saviour but to His owne Liege-people. Dominus Iesus must not be severed; as the Apostle hath joyned them in my Text, so must we keepe them.

Thus (yee see) he intreats by the highest and dearest name that may bee; yea, even by that Name, wherein we so much glory, *by the Name of Christ*; for we glory in the Name of Christ. And our chiefest joy in this life is, that of that Name wee are called Christians, that is, the members of Christ. And no disgrace toucheth us so neerely, as to say, we are not Christians.

This, this is the Name, which we rejoice in, and the Divels tremble at; for (as Tertullian observes) *Demones Christum timentes in Deo, & Deum in Christo, subiiciuntur servis Dei & Christi*: the Divels fearing Christ in God, and God in Christ, are made subject to the servants of God and Christ: no name without the Name of our Lord Iesus Christ can make them bow to us.

Tertul. Apol.
1.23.

Per nomen Iesu.

Indeed, Iesus it is, that is glorified, *Act.3.13.* and that Name, through faith in that Name workes miracles. *Ib. v. 16.* That, that is the Name, which the Jewes detest, *Act.4.18.* God therefore will have it reverenced by Saints and Angels, *Phil.2.10.* And yet this Name, as holy, and reverend, and terrible as it is, is not like to prevaile with many, since they will not give it that reverence, which is due unto this Name, and that Saint Paul faith should be given unto

unto it, *Phil. 2. 10.* And which our Church enjoynes,
Can. 18. And which *Queene ELIZABETHS Injunctions* set forth in the seconde yeare of her reigne, pronounce to belong thereunto **N E C E S S A R I L Y**, calling it, *that due reverence, which is to be made of all persons young and old with lowlinesse of curse*. *Injunction. 52.* *Injunction. 52.*

This fault surely rebounds upon us ; upon us, that are their teachers and instructers, and ought to give good example to our Parishioners ; for we teach not this *dutie by doctrine and example*. We bow not our selves at the mention of that blessed *Name*; and some (as I have heard) avoid that Name *ex Professo* intheir Sermons, lest perchance the people should give due reverence to that *Name*. And yet *there is no other Name under heaven, whereby we may be saved, but onely the Name of our L O R D I E S U S C H R I S T*; and in this Name onely our Sermons finde efficacie, and our Prayers acceptance. *A B . 4 . 12.*

I know, *Calvins judgement*, with these kindes of men, is of better esteeme, than any Canon or Injunction of the Church of *England* ; yee shall therefore heare his opinion, *Calvin. Instit. lib. 2. cap. 15. §. 5.* repeating those words of Saint *Paul*, *Phil. 2. 10. viz.* *That God gave him a Name above every name, that at the Name of I E S U S every knee should bow, of things in heaven, and things in earth, and things under the earth*; he tells us, that even in these words, *In C H R I S T I regno ordinem commendat, praesenti nostra infirmitati N E C E S S A R I U M*, the Apostle commands unto unto us that order in the Kingdome of *C H R I S T*, which is **N E C E S S A R Y** for our present infirmitie. *Calvin. Instit. lib. 2. cap. 15. §. 5.*

So then, it seemes (in *Calvins judgement*) that it

is N E C E S S A R Y for us, all the dayes of our infirmitie, to bow our knees at the Name of I s s u s. And, perchance, the rather, because the Church militant ought to imitate the Church triumphant; but in the Church triumphant *every knee bowes at the Name of I s s u s*; for so Saint Paul sayes they should doe; and without all peradventure they doe, what they should doe; though we doe, what we list, and not what wee should doe.

By this Name therefore, that is above every Name; that is so reverent, and ought to be so highly esteemed of all Christians, Saint Paul beseecheth you, that *ye all speake the same thing*, which is my second part.

Part 2.

¹ *Vt idipsum, 2 ut omnes, 3 ut dicatis;* ¹ *that is the same thing bee embraced;* ² *that All embrace it;* ³ *and preach, or speake it, as occasion serves.* This three-fold cord, if it be once made up, will hardly be broken: nay, I see not, how it can be broken, when all are bound up in this cord or bond; and the over-seers take care, that none breake forth of this bond. This is *winculum pacis*, that bond, which must keepe us all in peace and unity.

¹ The *idipsum* is set downe to our Governours hands; their paines onely is to see, ² *ut omnes*, that *all* embrace *the same thing*, and de part not so much as ³ *in word* from it, much lesse *speake* against it.

It is excellently obserued by Leo, that *strait is the gate, and narrow is the way, that leads to life*, not in the performance onely of vertues, or in the strict obser-vance onely of G o d's Commandements, but in respect of faith also: and a matter it is of great labour and much danger, *inter dubias imperitorum opiniones, & verisimiles falsitates, per unam sana doctrina semitam.*

pr idipsum.
March 7. 14.

*Leo in Nat.
Dom Ser. § 6. 1.*

nam inoffensis gradibus ambulare, to walke evenly in
that one path of sound doctrine, betweene the doubr-
full conceits of the unskilful, and truth-faining false-
hoods, the common coine of false impostors.

Since then the traines and snares of error are so
subtilly, so covertly laid, that we know not our dan-
ger, and yet are never out of danger; *Oportet enim ha-
eresis esse*, for Saint Paul sayes flatly, there must be her-
esies; we must have an *idipsum* to guide our Catechi-
sings, and our Sermons, and our faith by; some rule
or other, that is agreed upon on all hands.

Our great Masters the Apostles (with whom to
erre is safety) when they were to divide themselves
for the propagation of the Gospell, set downe an *Id- Ruffin in Sym-
ipsum*, according to which every one of them was to
square his doctrine; that is it, which at this day wee
call the *Apostles Creed*. This hath hitherto beeene re-
served, and used in the Church, as the *briefe of our
Faith*.

When any heresie arose in the Church, the Chri-
stians speedily met together, and concluded upon an
Idipsum, that might serve as a strong bulwarke against
all invasions of heresie. This appeares by Scripture;
for no sooner had some taught, that *Circumcision* was ^{Act.15.1.}
necessary to salvation, but the Apostles, and Priests (or
Elders) assembled themselves, and discarded that he-
resie, *Act.15.*

Thus, when *Arian* had infected the world, the
learned and Catholike Bishops of the Church met
together, and composed an *Idipsum*, even the *Ni-
cene Creed*. And this wee strictly maintaine in our
Churches.

When *Macedonius* denied the Deity of the Ho ^t
C 2 G n o ; r,

Ghos t, as *Arius* had before denied the Deitie of our blessed Saviour, the Church met together in a second oecumenicall Council, and an *Idipsum* was set downe by universall consent, which the Catholike Church embraceth also; *hactamen serie, ut ex duabus coalescat unum*, so methodically and compendiously, that of these two the Church (lest she might overcharge our memories) hath made one Creed, which we reade immediately after the Gospell for the day; and may be truly termed *Symbolum Niceno-Constantinopolitanum*.

This Creed was confirmed by the *Ephesine*, and other following Councils; for those heresies, which *Photinus*, *Nestorius*, *Eustiches*, and the rest raised up, did peccare contra hoc *idipsum*, offend against that Creed, and therefore needed not a new to condemne them: in so much that I may truely say, *Hoc cuncto veritatis omnis extruditur heresis*; This is the maine wing, or the corps du guard to beat off all heresie, and to disband it.

Tertul. adver.
Marcion. l. 1.
cap. 21.

Tertul. de pres-
script. cap. 21.
¶ 37.

Leo ep. 83. c. 1.
¶ ep. 97. c. 1.

Theo. 34. 9. 60.
8. im.

Fix your eyes therefore upon that, *Quod Ecclesia ab Apostolis, Apostoli à Christo, Christus à Deo didicit*, which the Church hath received from the Apostles, the Apostles from Christ, and Christ from God. For (as Leo speakes) *Vna est vera, singularis, perfecta, inviolabilis Catholica fides, cui nihil addi, nec minui potest*; there is one true, singular, perfect, inviolable Catholike faith, to which nothing may bee added, from which nothing ought to be subtracted. Nothing (I say) may be added to it, *quantum ad sensum, sed quantum ad expositionem*, nothing in respect of substance; for that is fully perfect; thought it may be much enlarged by way of Ecclesiasticall explication. If this

Idipsum

Idipsum be not stukke to, there will be *quot capita, tot symbola*, as many Creeds, as giddy braines; every Parish almost will have a different faith.

Here therefore will I set up my rest, and say with Saint Cyril, *Sic sapere didicimus à Patribus nostris*; Cyril. Alex. de Incarn. Dom. tract. 1. Thus have we learned to be wise, thus have we learned to understand, and thus to beleeve, of our forefathers: and I pray God, that you, and I, and every one of us may content our selves with this *Idipsum*, and maintaine the old way; *Illud enim verum, quod cunque primum; illud adulterum, quodcunque posterius*; Tertul. advers. Prax. cap. 2. That which was first settled, is true; but that which crept in afterwards, is adulterate and corrupt.

When the *Church of England* had resolved upon a *Reformation*, she resolved also to shake off all Novelties, and to cleave fast to Antiquitie. Hereupon in King Edward the sixth's dayes, certaine Articles were agreed upon, which being stifted with the smoake of Queene Maries firie zeale, recovered life by the grace of God, and the favour of Queene Elizabeth. And in the fourth yeare of her reigne, *Anno Dom. 1562.* were againe agreed upon, for the avoiding of diversities of opinions, and for the stablishing of consent touching true Religion, *viz.* the 39. Articles. To this *Idipsum* wee subscribe, in matters of faith about that time controverted: in like manner to the Booke of *Common Prayer*, the *Book of Ordination*, and the two Books of *Homilies*, we subscribe in positive doctrines, in those sober dayes unquestioned.

To all these (I say) we subscribe, and all genuine sonnes of the *Church of England* will maintaine *Idipsum*, every one of these, against all uncircumcised and contentious spirits. And he that will not doe so

(to say no more) hee is no son of this mother : *Non enim tenebit perfectam veritatem, quis quia aliquam veritatis excluseris portionem*; hee holds not with our Church, that denyes any of these Articles, or any branch thereof.

*Novae de
Trin. c. 11.*

P. omnes.

*Cyprian. Ep. 73;
x. 16.*

Necessary therefore it is, that as there is an *Idipsum* agreed upon, so our Governours provide *Vt omnes*, that all of us maintaine the *same thing* fully and wholly; lest there be distractions, and *divisions*, and subdivisions amongst us, some being of *Paul*, and some of *Apollos*, and some of *Cephas*, while fewest are of *CHRIST*. For this contention (or *division*) *sancitatis & veritatis inimica est*, is an enemie both to holiness of life, and truth of doctrine; and every subdivision is a weakening to the *whole body*, and a strengthening to the adversary: so that they, who will not goe with the *whole*, seeme to bandy with the enemie, to subvert that *all*, which they should uphold.

Idipsum ergo omnes, it is not enough therefore for some of us to preach the same doctrine, *all*, *all of us* must preach the *same thing*. Will yee know, who are this *all*? Tertullian shall tell you: *Quid est omnes?* (faith he) *nisi omnis generis, omnis ordinis, omnis conditionis, omnis dignitatis, omnis aetatis?* *Siquidem omne, totum est, & integrum, & nullâ sui parte defectum*. Not only the Bishops to be right, but the Priests and Deacons also; not only Parsons and Vicars to keep within the bounds of this *Idipsum*, but Curates also; and that new corporation of Lecturers to be looked to, that they breake not out of this pale.

*Tertul. de Ve-
land. Virgin.
c. 8.*

Thus the *Archdeacon* to have an eye to his *Archdeaconry*, the *Bishop* to his *Diocese*, the *Archbishop* to

to his Province, and the King to all His Dominions; *ut id ipsi sum omnibus*, not that one here, and another there, or (perchance) a major part onely propugne the Discipline and Doctrine of this Church, and let the rest speake lavishly, what they please. Saint Paul's *Omnibus* is as universall as the Church of CHRIST; for this Epistle is written not only to the Corinthianas, but (as Saint Paul speakes, vers. 2.) *to all, that in every place call upon the Name of our LORD JESUS CHRIST.* And our Apostle's request is, that *all, all of these speake the same thing.*

Behold here an addition to the care of our Dicesters and Ordinaries, *Vt dicatis*, they must observe our words, harken after our Sermons, and see, whether *any man consent not to wholesome words, and to that doctrine, which is according to godliness.* Will you have a reason for this? Saint Paul shall give it you: *Hee, that consents not to wholesome words, is proud* (saith Saint Paul) *knowing nothing.* The blindeſt bayard is ever the boldeſt pretender in this kinde. For though he be miserably ignorant, yet *languet circa questiones & pugnas verborum*, he languishes or longs like a ſicke man; hee dotes, ſay wee (or rather is *diseased*, for ſo ſignifies) he is *diseased* in himſelfe, and *diseaseth others, about questions, and ſtrife of words;* whereof comes (no good, but) *envie, ſtrife, railings, evill ſurmisings, perverse disputings of men of corrupt mindes, and defiſtute of the truth;* who ſuppoſe that *gaine is godlineſſe.*

This disease is too too common in these dayes, it is as infectious as the plague, and spreads as dangerously. Saint Paul found this by experience in his time, and therfore he commands Timothy (the Bishop of,

1 Cor. 1.2.

1 Tim. 6.3.

Ib.v.4.

Ib.v.4. & 5.

Ib. v. 5.

of Ephesus) to withdraw himself from such, lest he also be infected. And if such a Bishop as Timothy have no sure preservative against this infection, fit it is, and necessary, that our Bishops provide, that no such infectious persons endanger the flocke of C H R I S T ;

Caleſt. ad cler. eo enim ore laniantur oves, quo impia proferuntur (saith et pop. Conſtant. *Caleſtinus*) that mouth which breathes out words contrary to godlinesſe, poisons the ſilly ſheepe of C H R I S T 's paſture.

If then ſuch a contagious person be crept into the Church, what muſt the Governours doe? The ſame Father direcſt them : *Abscindendum eſt tale vulnus, quo non unum membrum ladietur, ſed totum corpus Eccleſia fauciatur*, That ulcer is to be ſliced off, which endangers not one member onely, but is like to be the ruine of the whole body.

Lco Epift. 50. If the danger bee thus cauſelouſly prevented, and theſe factious persons carefully ſuppreſſed, *facile fir-mabitur probanda concordia*, a bleſſed peace, and an amiable unitie will eaſily be ſetled. All muſt needs ſpeake the ſame thing, when no man ſhall dare to queſtion that doctrine, which our zealous predeceſſours, those glorious Martyrs, ſealed unto us with their owne bloud; and their ſchollers, those bleſſed Confeſſours, which returned from exile in the beginning of Queene Eliſabeths reigne, replanted at their returne, in this famous Kingdome.

Iuſtin. epift. ad petr. Aniſch. in Concil. Conſtantinop. 2. It was Catholike advice, and worthy of a Bishop, that Iuſtinian Bishop of Sicily gave to Peter of Aniſch, a refractory of his time, *Bonum eſt Patribus ob-dire, & detrahere proprias novitates*; It is good for us to be obedient to our fore-fathers, and to ſhake off our owne novelties. Oh, how glorious and bleſſed a

Church

Church were ours, if every man would rest himselfe upon this counsell, and not *Pigmalion*-like be in love with our owne fictions ? Oh, that we could beleeve, that our fore-fathers were wiser than our selves ; that we would rely upon their approved judgements, and not be carried away with the windie inventions of unsetled braines !

Take care in your Sermons (my brethren) *ut idipsum dicatis*, that there be a faire and solid agreement in your doctrine ; that yee speake nothing contrary to that *Idipsum*, which the Church hath concluded on, and then say, ye meane well. Saint *Paul* respects not your meaning only, but he lookest after your doctrine also. *Vt dicatis*, are his words ; remember that.

I binde you not so precisely to every particular word : no ; I leave you to incite, and wooc, and per-swade your auditory by the sweetest invention, the most powerfull phrase, and the most curious method, that Art can afford, or wit devise ; and all is little enough. *Non nova, sed novè*, is *Lyrinensis* counsell, and most necessary to be embrased by every one of us : the doctrine must not be new, the phrase and method may.

That, which I ayme at, is this ; that we would deale no otherwise with those booke, which we subscribe to, than wee doe with the *Oath of Allegiance* : viz. that wee would take them according to the expresse words therein set downe, and according to the plaine and common sense and understanding of the same words, without any equivocation, or mentall evasion, or secret reservation whatsoever. Rules of faith, if the Pen-men understand themselves, admit no Metaphors, or Figures. That, which is spoke to all, must be spoke in such

such words, as are common, and plaine to every rationall mans understanding.

Calvin in loc.

ibid.

This Saint Paul intends, if Calvin understand him; for he expresteth by *dicitur*, how absolute our consent in faith should be; *Nempe ut ne in sermone quidem una diversitas apparent*. That there may appeare no materiall difference so much as in word. This is hard (faith *Calvin*) and yet necessary to bee brought to passe, since, of every one of us *non una tantum fides, sed una etiam confessio requiritur*; not onely one faith is required, but one confession also of that faith is exacted.

It is not unknowne to those, that are but indifferently learned, that the Fathers were so strict in the forme of their Confession, that they would not suffer ~~question~~ to bee asked for ~~answer~~. And Saint Basil was shrewdly traduced, for making a small alteration in the *Gloria Patri*, it cost him a large Apologie.

I would to God, wee were as tender now; and then we should not have such far-fetched glosses, and figurative interpretations, imposed upon our *Articles*, the booke of *Ordination*, and of *Common-prayer*, and the doctrine of the *Sacraments* therein delivered, as now we have: as if we had subscribed like those subtle *Arrian Bishops* *Xenius*, & *Agathius*, with our hands, but not with our hearts.

Gelaſ. Cyz: c.
part. 3, 6. 27.

*Hooker. Eccles. tutor'd Churches. It is a rule in judicious Hooker, In
vol. i. sect. 19. Scripture, where a literall construction will stand, the
furthest*

furtherst from the letter is commonly the worſt: thus is it alſo in those bookeſ, that we ſubſcribe to. I would to G o d, we were all of Maſter Hookerſ minde, and then we ſhould have no diuiſions among uſ. Which is my third part.

*Et non ſint in vobis ſchismata; I beſeech you (bre- Part 3.
thren) that there bee no diuiſions, or ſchismes, among
you. Hitherto wee haue demonstrated, that there
muſt be a joyn̄t conſent, and a ſincere agreement in
Doctrinē. There we began firſt; because (as Tertul-
lian obſerves) *Adverſariuſ ſpirituſ primo regulam adulterat fidei, & ita ordinem adulterat disciplinā*; that Tertul. de Mſ-
nogam. c. 2.*

ſpirit, which is alwayes an adverſary to the Churc̄h of C H R I S T, firſt adulterates the rule of Faiſth, and then by degrees corrupſtſ the order of D iſciplinē; he makes the one but a ſtep to the other. From the Faiſth therefore wee deſcend to the D iſciplinē of the Churc̄h; and herein (even in things in their owne na-
ture indiſſeſtible) there muſt bee no diuiſions amonſt you.

It is not enough, that our Doctrinē be one, *Vt idip-
ſum dicatiſ onely*; there followes inſtantly, *Et non ſint in vobis ſchismata*, and let there be no ſchismes among you: E t̄ joynes both, and enjoynes both; it will ſuffer neither the ſpirit of heretiſe, nor the diuell of diſorder to creep in: yee muſt be ſeriously carefull of the Churc̄hes d iſciplinē.

For (according to Calvins moſt judicious obſer-
vation) as the laying Doctrinē of C H R I S T is the
very ſoule and life of the Churc̄h; ſo D iſciplinē is
for ſinemſ to the Churc̄h. As the ſoule gives life to
the members, ſo the ſinemſ knit them fast together,
to make up one perfect bodie. And if the ſinemſ

Calvin. Inſtit.
l. 4. c. 12 ſect. 1.

be once broken, or cut in pieces, the members will fall asunder; they can receive no comfort from the head, no life from the soule. Take heed then; how yee be divided in discipline.

Cant. 6.4,10.

The Church is termed *acies ordinata*, a well ordered armie; and a well ordered armie must not onely be provided of essentials, *viz.* of men, money, and munition, for her being; but of accidentals also for her well being; *viz.* her men must be ranged orderly, they must keepe their distance, they must traile together, advance together, charge and discharge together, encampe and remove together, as if all were but one man; without this *order* an armie cannot long have a being.

If then, the Church bee *acies ordinata*, a well ordered armie, how can shee have her well-being without this *order*? And if it be absurd, unseemly, and punishable in an armie for some to traile, and others to advance; some to march forward, and others to fall backe; shall wee thinke it lesse absurd, lesse unseemly, or lesse punishable in a Church, to see in time of *Divine Service* some few uncovered as they ought, the rest cover'd most unmannerly; some kneeling at *Prayers*, others sitting or leaning irreligiously; some few standing up at the *Creed*, and the *Gospell*, and the rest squatting downe most unreverently? Are not these *divisions* and *disorders* usuall among us?

Exod. 35.40.

Ought not the Church militant to imitate the Church triumphant? Is not that Church most perfect, that doth so? Must not this Tabernacle be framed and ordered *secundum formam in monte*, according to that patterne or forme, which was shewed in the

the Mountaine? And must not the will of God be done, *Sicut in celo, sic in terra*, in earth, as it is in heaven? Can any man deny this? And doe not the foure and twenty Elders in heaven fall downe together, and adore together, and cast downe their crownes together, and give praise together? *Apoc. 4.10, 11.* & *Apoc. 5.8, &c.* And both Saints and Angels stand together, and fall downe together, and adore together, and sing together? *Apocal. 7.9, &c.* And if they use this decent order in the place of perfection, shall not we imitate them, that wee may attaine to that perfection? That so, though we be here on earth, our conversation may be in heaven.

Too many (I know) are of opinion, that these *Orders* are but accidentall; and therefore indifferent to be used, or not used. And if I should say, that one set Discipline were essentiall to a nationall Church, I should suddenly be charged with a strange absurdity. And yet, what if I adventure upon this absurdity, and upon these grounds?

Accidentia non ingrediuntur definitionem; a maxime undenieable; those things that are merely accidentall, come not within the compasse of a definition. *Tertullian* in his *Apologie to the Gentiles*, setteth downe this definition of the Church: *Cor. Tertul. Apol. pus sumus de conscientia religionis, & discipline uni. cap. 39.* *tate, & spei fadere.* If then *Tertullian* faile not in his definition, I shall not faile much of my conceit. A Bodie wee are, that wee will confess; every member then must know his place, and doe his dutie. Wee must make a conscience of that one *Religion*, wherein wee have beene trayned up; the *Covenant of our hope* (wee acknowledge)

is one, and our discipline must be one. If we want the least of these, we are extra definitionem Ecclesie, without the definition of the Church; and if without the definition, then without the essence of the Church, and without the Church no salvation. So Calvin. Instit. I. 4. cap. I. §. 4.

Bernard in Dedicat. Eccl. S. 5. Saint Bernard comes up roundly to this point; *Vbi sine fædere pacis, sine observantia legis, sine Disciplina & regimine, acephala multitudo congregata fuerit, non populus sed turba vocatur; non est civitas, sed confusio; Babylonem exhibet, de Ierusalem nihil habet.* When an headlesse multitude is gathered together without the covenant of peace, without the observation of a set lawe, without discipline and government, it is not a people, but a rabble; not a City, but confusion; it representeth Babel, it hath no resemblance of Ierusalem. Thus yee see, the not observing the L awes and Discipline of the Church, divides us from the Church; for if no set discipline, no Church.

Calvin. Instit. I. 4. c. 12. sect. 1. Well, make the least of Discipline, yee can; in Calvins judgement, Discipline is the finewes of the mysticall body of Christ; and without finewes this body will bee but a poore body; it can subsist no more without Discipline, then a naturall body can without finewes.

Cant. 6. 3. Besides, is not the Church termed *actes ordinata* a well-ordered army, by the Spirit of God? How then shall wee dare to disfroabe her of this essentiaill attribute? And doth not the Apostle command, that *all things be done decently, and in order?*

1 Cor. 14. 40. Now the best order, and the most decent, is to have the same forme of Prayer, and the same ceremonies observed alike in all Parishes. This is agreeable to that

that first Nicene Councell, Can. 20. *Omnia similiter in omni parochia serventur*, let all things be done alike in all Parishes, or Bishopricks. but if any thing bee except in, that is disorderly or undecent, as those Fathers say we, *Quod reprehensibile est, Catholica Ecclesia ib. can. 9.*

can. 20.

Yet (beloved) yee must consider, it is not for every hotbraine, orgiddy pate, to question, or censure, or alter the Discipline of the Church; *viam quantarum rixarum selen futura sit earum rerum confusio* (sayes Calvin) si prout cuique libitum sit, mutare licet, que ad communem statum pertinent. What strange brabbles would this strange confusion breed, if it were free for every man at his pleasure to change those things, which concerne the common state of the Church? since it is impossible, that the same thing should please, if every man were left to be his owne carver. Wee must therefore keepe a set order, si qua servanda pacis ratio habetur, if we have any care to preserve the peace of the Church. So Calvin.

Calvin. Inst. L. 4. c. 10. sect. 3.

I will adde one resolution more of Calvins, and so ende this point. *Vbi si imprudentia & oblivione quid erratum fuerit, nullum admissum crimen est; si contemptu, improbanda contumacia est;* If in the ordinances of the Church something bee omitted through ignorance, or forgetfullnesse, it is no crime, no great fault; but if through contempt any thing be slighted, this contumacy deserves reproofe.

Ibid.

If then through ignorance or forgetfullnesse, wee have heretofore overslipped some things, that are enjoyned us by the Canons of our Church, now we understand the danger, let us amend our errors, and not

not adde contempt thereto, least we justly incurre the censures of the Church.

*Give not our most reverend Diocesan just cause to
complainte of you, as Saint Paul did of the Corinths.
Cor. 1.11.*

ans, significatum est mihi de vobis, fratres mei; It is declared unto me of you (my brethren) that there are contentions, or divisions, amongst you, even amongst you of the ministry. If there be, your flockes are in a poore case; how can they chuse but be distracted?

*Know we not, that we are the Disciples of Christ?
Professe wee not, that we ought to imitate Christ?
Loh. 22. 52.*

Our blessed Saviour came into the world, ut dispersos congregaret in unum, that he might gather together those, that were scattered; that as there is but one Shepherd, so there might be but one Sheepfold. And shall we raise divisions in Jacob, or make a rent in the Israel of God? God forbid.

*Copr. de bono
judic. n. 24.*

No, no, my beloved brethren, quis Christum vestigij salutaribus sequimur, per Christi exempla gradiamur; let us, who professle we tread in Christ's saving steps, walke, as we have C H R I S T for an example. Let us seriously set to our helping hands to rayse up the wals of Ierusalem, and to make up the breaches in Zion. Let every one in particular take care, ne sint schismata, that Schismes have no being, that yee weedethem out. Primi loco, primi sint exemplo; we being members of the chiefe Bishopricke, ought to be the first in this example.

If yee cannot fully prevale in this commendable course, yet see, ne sint in vobis, that yee be neither causers, nor upholders of sidings, and divisions, and dissensions; Let there be no Schisme at all among you: but bee yee perfectly joyned together in the same minde, and

in the same judgement. That is the last part.

Sitis autem perfecti in eodem sensu, & in eadem sententiâ; be ye perfectly joyned together in the same minde concerning Doctrine, and in the same judgement concerning discipline. For if we agree in the two former parts of my Text, namely in ² *Doctrine*, and ³ *Discipline*, and that 1. for Christ Jesus sake; I see not well, how we should misse of this last part; we must needs, (as S. Paul desires) be perfectly joyned together in the same minde and affection, in the same judgement and opinion. *Hac erit concordia Deo grata;* & omnibus numeris absoluta; this agreement will bee acceptable to God, and absolute every way.

Yea, wee must take this advice so much the more seriously into our consideration, because (as *Calvin* ^{Calvin in locum.} speaks) *Hoc principium est religionis nostra caput;* this agreement amongst our selves is the chiefe and maine head of our religion; *hoc etiam consensu stat,* & *subnixa est salus Ecclesiae;* upon this rocke the health and safety of the Church is founded and settled. The greatest disadvantage, that ariseth to our Church, comes by home-discord: *Hoc istud velit, hoc magno mercentur Atrida.*

Remember (my brethren) that of *Tertullian*; *Tan-* ^{Tertul. de} *tum veritati affrexit adulter sensus, quantum & cor-* ^{Prescrip. c. 17.} *ruptor stylus;* yee had as good alter the letter of the Scripture, as impose a false sense upon the letter; the latter being as dangerous an enemy to the truth as the former, and indeed more dangerous. For it is observed by *Tertullian*, that *Valentinus* did more wrong ^{Tertul. Ibid.} ^{cap. 38.} to the Scripture, by sparing the letter of the Text, then *Marcion* did; by mangling and chopping off

diverse parts of Scripture. His words are, *plus absolu-*
lit, & plus adjectit, auferens proprietates singulorum ver-
borum, & adiiciens dispositiones non comparentium re-
rum.

Deut. 32. 7.

Prov. 22. 18.

That therefore ye may be sure, to take a faire and safe course, in points of doubt follow Moses advice; *Aske thy fathers, and they will shew thee; enquire of thy Elders, and they will tell thee.* And when they have advised thee, *ne transgrediaris terminos antiquos,* remove not, passe not over those bounds, that thy Fathers have set: the Fathers (I say) in the first five hundred yeares, when religion, if ever, was sincere, and the rule of faith unblemished.

Tutum est peccare auctoribus illis; to erre with them, if so they did erre, is a safe way, and the onely way (for ought I know) to joyne us perfectly together, that so (as the Bishops translation reades) *we may bee a whole body, of one minde, and of one meaning.*

A whole body, *πληρωμασιον,* that is (as Calvin notes) that we may be fitted, or united fitly, as the members of the same body are orderly joyned together. The most sure course to bring this to passe, is for all us to *bee of one minde, and of one meaning:* to speake as wee meane, and to meane as wee speake; otherwise we are not *a whole body,* we are not perfectly joyned together; but we are a tottered, a dismembered, an unshapen body.

Leo. Ep. 84.
cap. 11.

Connexio totius corporis unam sanitatem, unam pul-
chritudinem facit, the perfitt joyning togither of the *whole body* (saith Leo) causeth one health to blesse the body, and one beauty to grace the whole composure. This perfitt connexion requires unanimity in the *whole body,* but chiefly (as that Father addes) it exacts

exacts *concordiam sacerdotum*, agreement amongst Priests.

Hence therefore it is, that we Priests ought to settle all our affections, all our care and study upon this, *ut quod ad unitatem concordia, & quod ad custodiam pertinet disciplina, nullà dissensione violetur, nullà desidia negligatur*, that nothing may be violated by dissension, or neglected through carelessness, that concerns either the unity of concord, or the strict observance of our Churches discipline. We must have an eye no less to the one, than to the other.

The *Hyena* a beast of prey, and miraculously subtil (as Tertullian delivers it) *sexus annalis est, marem & feminam alternat*, alters his sexe every yeare, as the Almanacke the Dominicall Letter. And have not we too many subtil companions, that live upon the prey, by changing their Religion, as best befits their commodity, making their gaine godlinesse, and their religion a stalking-horse for their belly?

These men are like the *Hart*, who is *atatis sua arbiter, the contriver of his owne age, serpente enim pastus veneno languescit in juventutem*, as oft as he listeth, he swallows up a snake, and by the poysen regaines his youth. It is the serpent and the poison of the serpent, that causeth us to change the old Religion for a new.

This is not the way to growe, or continue perfect; this is not the way *duplicebat, sarcire, quod ruptum est*, to make up the breaches of Gods Temple; for this shewes evidently, that we are not alwaies of one mind, and one meaning; but that wee equivocate with man and God too.

Brethren, St. Pauls desire is, that wee would goe forward from perfection to perfection, till we be perfect;

and I would to God we were so, perfect in minde, perfect in judgement, the perfect members of C H R I S T in life and conversation. *Cuius enim vita despicitur, re-
ster. de Resur-
flat, ut ejus prædicatio contemnatur;* for looke, whose life is despised, his doctrine is usually scorned, and derided.

Cypr.

*Vita intami-
nata efficax est
ad persuaden-
dum oratio.*

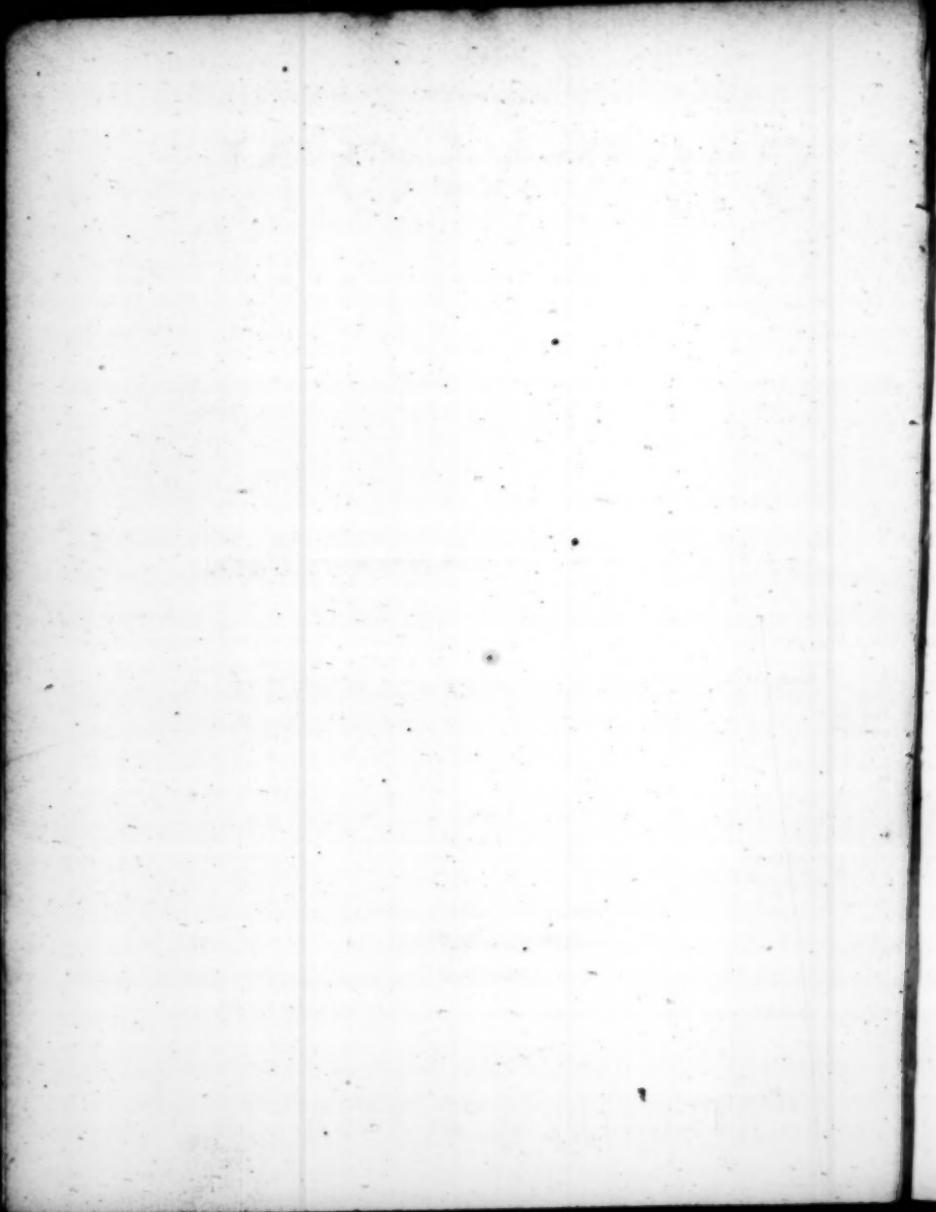
The best way to make this a whole body, is to winne many to C H R I S T, to lead them to C H R I S T by a good example. *Plus enim proficitur, cum in rem pre-
sentem venitur;* Wee doe our audience most good, when we doe, what we teach; when our life is a continuall glossie upon the text. *Non enim de veritate dubita-
tur, quando quod præcipitur, exemplo etiam signatur:* Our Auditours cannot doubt of the truth of our Doctrinē, when we make up the use by a good life, and an answerable conversation.

And I pray God, that every one of us may make the same use of this dayes exhortation; and then wee shall be joined perfectly together, as a well compacted body, in these daies of infirmity: and not only so, but by degrees, and in due time, we shall be perfectly joined to C H R I S T our Head in the glory of the Father: Which that every one of us may be, G O D the F A T H E R grant for the name of our L O R D I E S U S C H R I S T, to whom with the H O L Y G H O S T, three P E A S O N S and one G O D, be ascribed all glorie, power, and dominion, now and for ever.

Amen.

F I N I S.





A
SERMON
PREACHED AT
SAINT PAUL's CROSSE,
The eighteenth of *Aprill*,
1630.

By EDWARD BOUGHEN, Par-
son of Woodchurch in KENT.



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SERMON PREACHED AT SAINT PAUL's CROSSE,

The eighteenth of April,

1630.

I JOHN 4.1, 2, 3.

Dearly beloved, believe not every spirit, but try the spirits, whether they are of God: for many false prophets are gone out into this world.

Hereby shall yee know the Spirit of God: every spirit, which confesseth, that Iesus Christ is come in the flesh, is of God.

And every spirit, that confesseth not, that Iesus Christ is come in the flesh, is not of God.

MANY false prophets (saith my Text) are gone out into this world; if therefore what the Apostle writes, be verified in these dayes, it is high time for every Christian to bee circumspect, to take heed of false prophets, to beware, whom he believes, whom he trusts.

A

Saint

Saint John therefore gives this counsel to his dearely beloved, that they would not believe every spirit; and since yee are charismati, most deare to me, since yee are my country-men, members of the same Church, professours of the same Religion; that I may testifie my love towards you, and my care of your soules health, I have made choice of this Text, which is full of most choice counsell. It hath a Note, and a Probate, a caution to beware, and counsell to trie, before yee trust; and that nothing may be wanting to make his advice perfect, hee acquaints you with the manner how yee shall make triall of these spirits, how yee shall discerne betweene true and false prophets.

Matth.7.15. Our blessed Saviour, (Matth.7.15.) adviseth His Disciples, that they should beware of false prophets; and then He gives them this generall rule, whereby they shall know them, *Ex fructibus coruni cognoscetis eos, Tunc shall know them by their fruits:* And this beloved Disciple of Christ did like his Masters advice so well, he saw it to be so necessary, he found it to be so advantagious to the Church of Christ, that hee will be sure to leave the same proviso for all Christians, that shall reade his Workes, saying, *Charissimi nobis, Dearly beloved, believe not every spirit, but trie the spirits, whether they are of God.* You see here, how seriously hee gave care to the counsell of his good Master, and how faithfully he put His precept into practise.

Our blessed Saviour hath His Attendite, beware; and our Apostle his Necredite, trust not: Our Saviour, gives us counsell in generall termes, but this His Apostle descends to particulars; *ex fructibus* (faith) our

our Saviour you shall know them by their fruits, in generall; but our Apostle goes to particulars, *Omnis spiritus, Every spirit, that confesseth not, that Iesus Christ is come in the flesh, is not of God; hee is a false prophet.*

Thus he becomes *Boni Darnini bonus famulus, & singularia magistris & clarissimis imitator,* A good servant of a good Lord, and an excellent follower of a singulat Master, *Qui in vestigiis Domini sui ambulans, patentiora quodammodo & expressiora pedibus suis fecit Domini sui esse vestigia.* Who walking in the foot-steps of his Master, did tread his Masters steps so truly, that he made them wider, as it were, with his feet, and plainer to the eye of all those, that travell towards heaven.

Embrace therefore this counsell of the Apostle, or rather this counsell of C H R I S T by the mouth of His Apostle; and in my Text consider these parts.

1. A Prohibition. 2. A Precept. 3. A Reason both of the Prohibition, and Precept. And lastly, the Rule, wheteby you shall discerne *false prophets* from the true Disciples of C H R I S T.

1. The Prohibition, *Nolite credere, believe not every spirit.* 2. The Precept, *Sed probate, but trie the Spirits.* 3. The Reason, *Quia multi pseudopropheta, For many false prophets are gone out into this world.* 4. The rule, *In hoc cognoscetis, Hereby shal you know the Spirit of GOD; Every spirit, which confesseth, that Iesus CHRIST is come in the flesh, &c.*

In the Prohibition there is ¹ *Aetus, &* ² *Velleitas,* both the *Act* of believeng, and a *Propenseness* to believe *false prophets* absolutely prohibited: for *Nolite credere* is a double prohibition, it hath an eye both to the *Act*, and to the *Will*; *Believe not* (so we reade) where boyl

*Salvian. de
Gubera. Dei.
lib. 3.*

the belief, or *Act of believing* is absolutely forbid: *Nolite credere* (so the Fathers reade) where the will to believe is forbidden likewise. *Nolite*, that is, have yee not the will, nor so much as an inclination this way? So both the *Act* and *Will* of believing are restrained; the *Act* in *credere*, the *Will* in *Nolite*.

II. In the Precept is to be examined, *Quid, & quo facere;*

¹ What we must doe; ² and for what end we must doe it. What? *Probare spiritus, Trie the spirits.* For what end? *Si ex Deo sint, to see, whether they be of God, or no.*

III. In the Reason is evident, *Quis, Unde, Quo.* ¹ Who

they are, that wee must not trust; ² from whence they came; ³ and whither they will. First, they are *pseudo-prophecia, false prophets, & multi pseudo-prophecia*, more than a good many: but wee use not to trust *false men*; and indeed the *more* they are, the *lesse* to bee trusted. Secondly, *Exierunt*, they have left the flocke of **C H R I S T**, they are *gone out of the Church*; and therefore *no trust* to be given unto them. And thirdly, *In mundum*, they are *gone into this world*, and that makes them so beloved of the world.

IV. Will yee know these *false prophets?* *In hoc cognoscetis*, Saint John gives you this most certaine Rule; *By this (saith he) you shall be sure to know them; Every spirit, that confesseth not, that Jesus Christ is come in the flesh, is not of God.* These are the *false prophesies*, yee must not trust.

First, we must begin with the *Prohibition*, and shew, what you must not doe; and then we will come to the *Precept*; and that will teach you, what you must doe. *Ne credite, Believe not.*

I. Whether this advice were more necessary for Saint *Johns* time, or ours, is hard to judge. This our Apostle lived

lived in those dayes, when daily arose new heresies, and schismes; in so much that there is no part of the *New Testament* (the fourie *Gospels* set apart) but complaines of *Heresies*, or *Schismes*, or both; that perplexed the Primitive Church: and for our parts, wee are so farre from being free from Heresie, or Schisme, that we maist of necessity confess, that those *dangerous times* are come upon us, whereof Saint *Paul* propheticies, *2 Tim. 3.* *2 Tim. 3.1. &c.* wherein men are become *Lovers of themselves, covetous, boasters, proud, cursed speakers, disobedient to parents, unthankfull, unholie: without naturall affection, tract-breakers, false accusers, intemperate, fierce, no lovers at all of them that are good: Trayours, headie, high-minded, lovers of pleasures, more than lovers of God.* Having a shew of godlinesse, but denying the power thereof. May not we then justly complaine with *Calvin*, and say, *Hoc nostrum faculum horrenda quadam sciarum portenta protulit;* This our age hath brought forth strange monstres of heresies; and all these come with Scripture in their mouthes?

Since then our times are such *dangerous times*, high time it is to advise you, how yee may avoid the danger of these times: and no better advise can be given, than this, *Ne credite;* though occasions draw you abroad amongst diversitie of *Spirits*, though you heare a multitude of *Sermons*, yet, *Trust not every spirit, believe not every Sermon;* for *every spirit is not of God,* every Sermon is not the *Word of God;* there are *spiritus erroris, spirits of errour, and doctrines of devils,* *2 Tim. 4. 1.* And these wee must not give eare to, lest they draw us to *errour*, and so in time bring us to the *Divell.*

Saint *Paul* therefore is very earnest with the *Theffalonians,*

lonians, that they would continue constant in that religion, which they had embraced; and I will make use of his earnest exhortation. Now I beseech you, brethren,

a Thes. 2.1.

by the comming of our L O R D JESUS CHRIST, and by our assembling unto him, that you be not suddenly moved à sensu vestro, from your minde, (or that sense of Scripture, whiche you have received,) nor bee you troubled, neq; per Spiritum, neq; per sermonem, neq; per epistolam, neither by Spirit, nor by Sermons, nor by any man's writings; but persevere constant in that religion, which you have sucked (as it were) from the breasts of this Churche, the mother of us all. And if any man preach unto you otherwise, than that ye have received (as S. Paul sayes, so say I) abomination, let him be accursed. Be not caught with their zeale, beleieve not their vehement protestations, trust not their Angelicall outside; the Pharisee stood much upon his outward demeanour; and

*Luke 18.11.12. a Cor. 11.14.
Bernard. Ep. 196.*

*we are taught, that the Divell can turne himselfe into an Angell of light for his advantage. And Saint Bernard tells us of one Arnold of Bressia, an Heretike of his time, whose conversation was honie, but his doctrine poysone; who had the countenance of a Dove, but the tayle of a Scorpion. A man that never ate, or dranke further, then necessity required, *solo cum Diskolo esuriens, & sibi sanguinem animalium,* and yet with the Divell he hungred and thirsted after the blood of soules.*

Ephes. 4.14. ibid. Epi. 195.

Since then there are such Saint seeming Heretikes in the world, it stands you upon, even you that are settled in religion, that you be not suddenly removed from that religion, where in you have beeene baptised: and if there be any in this audience, that hath beeene wavering in faith, or carried about with every wind of Doctrine, through the deceit of men, let him take heed, as he loves his

his soule, how he trust such windie, such uncertaine Doctrines ; let him not bee carried away with windie Sermons, which containe more of words, then matter of zeale then discretion : let him not entangle himselfe to froathy and ungrounded writings ; let him not be seduced by every spirit : but let him consider seriously with himselfe, whether the doctrine hee heares, or reades, be agreeable to the received Doctrine of the Church : And if any man preach any thing contrary to that, which the Church delivers, trust him not.

Cyp. Ep. 73.

n. 73.

It is excellent counsell, that Saint Cyprian gives, *Nem quis aliquid erratum est, ideo semper errandum est;* because we have once erred, we may not alwayes erre, we must not stubbornly maintaine our error ; since it rather becomes those, that are wise, and such as feare God (sayth that worthy Father) *pascit aeternis & per specia veritatis libenter, atque inunctanter obsequi,* willingly and cheerfully to obey the truth, which is laid open, and made evident unto us ; *quam pertinaciter atque obstinatè contra fratres & consacerdotes pro hereticis relinchari,* then to strive and struggle pertinaciously and obstinately against our brethren and fellow Preists, for the affection we beare to *Heretickes, and false prophets,* or perchance upon some ambitious discontent.

No, no, (saith the same Father) if we will walke in the light of Christ, we must not depart from his precepts and Commandements, but give thankes to

Cyp. Ep. 63.

n. 59.

God, *quod dum instruit in futuro, quid facere debeamus,* de praterito ignoscitis, *quid simpliciter erratum est;* because, while he instructs for the future, what we ought to do, he pardons, what is past, since (filie men) we erred upon simplicity. For there is a great difference between erring simply and wilfully : he may be pardon'd, that

erres

erres upon simplicity, as Saint Paul shewes by his owne example: *1 Tim. 1. 13.* When before (saith hee): *I was a blasphemer, and a persecutor, and an oppressor.* I was received to mercy, *quia ignoranter feci,* because I did it ignor-

Mr. Sen. lib. 2. *Dis. 43. c. 6.*
Calvin. In 1st.
L. 3 c. 3. sect. 22.

rantly: but if we resist the truth wilfully and presumptuously, when it hath beene taught, and manifested unto us; it is a branch of the sinne against the *Holy Ghost*, and therfore unpardonable, without much repentance.

He that hath erred ignorantly and simply against the truth, may finde pardon with *G o d*; but those, that undertake to be Masters in the Pulpit, if they teach you any thing, that contradicte the received Doctrine of the Church, they shall bee sure to smart for it.

Apost. Can. 10.
11. Concil. Lz 20.
Die. can. 33.

The Church had wont to receive such onely *ad Communio-*
nem laicam; if once convicted, they might live as Laymen, but never more performe the office of Priesthood in the Church: and till they were received upon their submission, it was dangerous to pray with them either publickly or privately: So obseruant was the ancient Church of this *Ne credite.*

b He then that hath erred upon simplicity, let him upon better advice amend, let him forsake his error, and embrace the truth: neither let him thinke it a disgrace to differ from his former fancy; the best of us are not too good, neither are the most ancient too old to learne: and we all professe, that we come hither to learne.

It is an excellent resolution, that I finde in *S. Cyprian*, and I pray *G o d*, we may all prove so humble, as to embrace it. *Non vincimus, quando offeruntur nobis me-llora, sed instruimus;* we are not conquered, when better Doctrine is presented to us, but we are instructed; wee are not loosers, but gainers; we loose opinion, and gaine knowledge.

Cyp. Ep. 71.
n. 22.

O,

O, that every man amongst us had this moderate spirit, as not to be wedded to his own conceit; but upon better instruction, when he heares some truth, that he hath not beeene acquainted with heretofore, when he sees it made evident, to be the ancient Doctrine of the Church; let him not say, this contradicte my former opinion, it is a disgrace for me to yeeld, or to alter my minde, I will use all meane possible to maintaine, what I have hitherto held: no, not so; but let him humbly say with all meekenesse, this is more, then ever I knew before, I did not understand this point, I knew not, that this was the Doctrine of the Church; but now (God I thanke Him) I have learned thus much, I am so much wiser, then I was before: God pardon my former ignorance.

Where this moderation is, those words of Saint Cyprian must needs take place, *qui ad malum motus est fallente mendacio, multò magis ad bonum movebitur veritate cogente*, that well-minded man, that hath beeene drawne to evill through deceitfull and lying doctrine, will much more embrace that, which is good, the truth enforcing him. For we must all of us resolve with Vincentius Lyrin: *Nos cum Ecclesiā Doctores recipere, non cum Doctribus Ecclesia fidem deserere debere*, *Vincent. Lyrin. cap. 23.*

Our good King therefore hath taken the best course, that may possibly be devised, to settle us in the faith of the Church; to keepe us within the bosome of the Church; by providing, that *No man hereafter shall either Print or Preach, to draw the Articles (of religion)*

His Majesties Declaration before the Articles. p. 5.

aside any way ; nor put his owne sense or comment to be the meaning of any Article ; but shall take it in the literall and Grammaticall sense.

Ibid. p. 3. & 4. Besides His Majesty hath given publike notice, that *Hee will not endure any varying or departing in the least degree, from the Doctrine of the Church of England now Established.*

This is the Lord's doing; and it ought to be acceptable in our eyes ; this, this is the only way to breed unity and amity, to settle us in that faith, which we have received from the Church, the Church from the Apostles, the Apostles from Christ, and Christ from God. Now may you see falsehood unmasked, and the truth shine with greater glory. Now shall that Angelicall Antheme be revived, *Glory be to God on high, peace on earth, good will towards men* : this, this is the onely way to make us men of one heart, and one soule, that so God may bee truly glorified. For, where there are diversities of religion, there must needs be a great difference in affection ; and then there can be neither peace on earth, nor good will amongst men ; and if neither of these, then no glory to God on high. Have not wee then just cause to beseech you, brethren, to marke them, which cause divisions and offences, contrary to the doctrine, which ye have learned, and to avoide them ?

Rom. 16. 17.

Jer. 23. 15.

And is not this counsell most necessary for this place, since the Lord tells us plainly, *A Prophet is Ierusalem egressa est pollutio super omnem terram* ; that prophaneesse and hypocrisie proceede from the Prophets of Ierusalem, from the Preachers of the chiefe City, and spread themselves over the face of the land.

That therefore God may be glorified, as he ought, and peace established in the Church, care is had, you see, that

that from henceforth yee shall have the ancient and received doctrine to guide you, That ye may be bold to trust to : but *believe not every spirit*, every single man, unlesse hee bring his *probatum est* from Scripture, and Church too. *Singularitie is the badge of vain-glory*; it was the cause of *Lucifers down-fall*; and all Hereticks and Schismatickes stand upon the same termes with their old master. *Ascendam in altum*, I will bee above the Church, my doctrine shall over-poise all Antiquite, Fathers and Councils, every one of them. *Omnis sic, ego autem non sic*, quoth that Hereticke *Abailardus*. All Catholikes thinke so; but I am of another minde : and are not all Hereticks of the same straine ?

Give no credit then to particulars, unlesse they bring with them a Catholike, an universall proofe. He is accounted too easie, and too too *credulous*, that gives credite to every novice Barister, to every young hot-spur: and shall we be lesse carefull in a matter of the greatest weight ? If any question of moment concerne our temporall estate, we will not be carried away with a punie Lawyer or two, we will take counsell of the most ancient, and most approved : and if one or two of those Ancients swarve from the common current, well may we give them the hearing, but wee will forsake them, and cleave to the generall judgement. And this (without controversie) is the most wise, the most approved, and most safe course. Now we must all confessie, that the spirituall estate is a matter of highest moment ; for it concerns the saluation of our soules : and shall wee be drawne away with two or three puny scholars, that are scarce acquainted with the *Articles of Religion* ? Nay, shall wee forsake the universall consent of the Church, to follow some few, though ancient and labo-

rious Preachers : This seemes not to bee the part of
wisdome.

What hath beeene once defined by the Church, ought
not to be subject to the censure of particular persons ;
the definitive sentence of the Church overwayes all particu-
lar opinions ; and must doe so, untill it be reversed by
the same power, that enacted it. The Church then you
may, you must beleeve ; but you must not beleieve every
*particular spirit : nay, it is Nolite, not only the *act* of be-*
*leeving, but the very *will* is here forbid.*

Nolite.

In Nolite credere, I see your inclination, I see, you are
too facill, too easie to beleieve ; but take the Apostles
advice, Nolite, be not so forward to beleieve.

How ? Not to *beleieve* ? No *trust* to bee given ?
Must we suspect all, that we come neare ? Not so nei-
ther ; but we must take along with us certaine markes
and tokens, whereby to distinguish betweene *spirit* and
spirit ; which to neglect, were strange stupiditie. The
Apostles intent therefore is, to perswade us, not to be
so rash, as to judge alwayes of a Lion by the skin : but
to suspend our verdict a while, and in good time, G o d
will shew, what the beast is by his eares.

He is very weake, that will *trust* every man with his
earthly estate, few of you will do so : God forbid then,
that we should be so carelesse of our heavenly inheri-
tance, as to *trust* every *spirit* with it. You will trust the
Chamber of London, rather than any one man, with your
temporall means : *trust* the Church (in G o d's name)
and no particular man with your heavenly portion.

The Law of man teaches to the *act* onely, but the
Law of G o d stretches to the *will*. Nolite, yee must
not have an itching, or inclination that way : yee are

not

not only to forbear, because of the Lawes of Church and Kingdome, but you must alter your *affections*, because of this *Nolite*.

Nolite credere; you must not have a desire inwardly; nay, yee must not make shew outwardly, though your heart be otherwise. *Nolite credere vix, vestro si omni spiritu*. Give not eare, keepe not company, suffer not any of yours to keepe company with Schismatikes or Heretickes; have no Communion with these spirits of darkenesse. For by acquainting your selves with them, or seeming to favour such kinde of men, yee wrong not your selves onely, but others also. You wrong your selves, by endangering your owne soules; for it is an hard matter to touch pitch, and not to be defiled. And you injure others by your countenance towards these exorbitant persons; for they, that have either dependance upon you, or a good opinion of you, will the sooner give eare to them for your sakes. Take heed, take heed, lest by these meanes you slay the soules of your friends and followers.

Neither is it sufficient for you to abstaine in outward appearance, yee must not onely come out of *Sodome*, but yee must remember *Lot's wife*; yee know, how severely her very desire was censured. Our G o d is *profoundus*, he hath an eye to the *hearts*; and calls for the *heart*; if then our *bodies* goe one way, and our *hearts* another; if our *bodies* observe the orders of the Church, and our *hearts* encline to Schisme, we are liable to this *No lite*, G o d will have a saying to us for it.

We cannot serve two Masters, we cannot be of two religions. How long (saith Elias) will yee hale betweene two opinions? If the L o r d be G o d, then follow Him; but if Baal be G o d, then follow him. And I say; How long

1 Cor. 1. 24.

Ecclesiastes 13. 1.

Luke 17. 33.

Gen. 19. 26.

Prov. 23. 26.

Matthew 6. 24.

1 Reg. 18. 21.

will ye hale betweene two opinions? If the Church of Eng-
land be a true Church, then follow her; embrace that
religion, and those points of doctrine, which shee hath
published, and established: but if the Church of Rome,
or any Schismatycall conventicle be the true and onely
Church, leave us, and cleave to them. God Himselfe
protesteth, that nothing, which halis, is acceptable
unto Him. Hale not then betweene two religions; stag-
ger not at every new-broached fancie; trust not every
omni spiritus. one, that can speake in a Pulpit; Ne credite omnispiritus,
quia omni. Believe not every spirit, because it is every
thing, any thing, but what it ought to be; but trust one
only; next to Christ trust His Spouse, trust the
Church, for that alters not, it is ever guided by the Spi-
rit of God. ~~lawes commandment~~ ~~and the spirit~~
But they, that believe every spirit, cannot choose but
be in error, for by this easie fond believynge, they con-
tinue in error; errorem non exuant, sed mutant; they
cast not off error, they make an exchange only, of one
error for another.

Ecclesiasticus 19.14. The hereticall spirit, take it at the best, is spiritus ver-
tiginis, a giddy unruly spirit; yea it is an unsettled, a va-
rious mutable spirit: ye may as easily fit the Moone with
a new coate, as frame Articles and Canons to please
Schisme or Heresie; for their spirit is omnis, every thing,
any thing, but what it should be. The Spirit of God
is unus, one only; but this is omnis, any spirit, that may
be imagined, and therefore not the Spirit of God, there-
fore not to be trusted: but the Spirit of God is One and the
same. That you may, and must trust.

Athan. Orat.
1. cont. Aria-
nos.

Sincera & simplicia Apostolicorum virorum ingenia
(saith Athan.) the wits of the Apostles and their fol-
lowers are sincere and simple; but multiplex & varia est
heresicon

heresies or impieties, the impurity of Heresie is diverse and various, the cunning of heretical Impostors is strange and wonderfull: it hath daily new tricks, and most cunning delusions; but the truth is *semper eadem*, ever one and the same; nor time, nor place, nor persons, nor occasions, can ever alter it. If therefore any man bring in any new doctrine, any new Article of faith that was not received *ab initio* from the beginning, I will not trust him, I will not believe him, that's certaine. But I will take a safe course, I will follow S. Johns advice, I will *try the spirits*, I will examine their doctrine.

Quis animosus spiritui credit, nulli credit, he that believes every spirit (without tryall) believes none; and he that is of all religions, is of no Religion, & tantum consistans in levitate suae est. He that believes no man, is too suspicious; and hee that believes every man, is too too credulous, too light of faith: *quis vero probando approbat*, but he that tries seriously, and then trusts, that man is truly judicious; hee is *charissimus Deo & hominibus*, dearely beloved, highly esteemed both of God and man. *Vt sicut itaque charissimi probate spiritus, that therefore ye may be such, try the spirits;* which is the precept I am to handle.

Trye the spirits: and reason good, we should doe so; for (as Calvin tells us,) there are *vertiginosi quidam*, some giddy-pates lately start up, *qui spiritus magisterium fastuofissime ostendunt*, who boast most arrogantly of *the spirit*, and maintaine their new-found doctrines only, by *the spirit*; and so by this meanes they foist in diverse false and dangerous points upon their hearers.

The spirit breatheth where it listeth; most true; and every man can bragge of *the spirit*, that listeth; but *the spirit of God* boasteth not. I find Zedekia, and the false Prophets

Probato spiritu.

Calvin. Inst. l. i. c. 9. sect. 1.

John 3. 8.

1 Reg. 12.

Prophets more ready to bragge of the spirit, then the true Prophet *Micheas*, is apt to graunce them, another *no* You have heard tell (I doubt not) of the *Valentinians*; a generation that boast themselves to be so fully endued with the spirit, that they terme themselves *ex natura spirituales, spirituall* from their mothers wombe at least; and thent to shew the truth of this ver

Epiphanius cont.
baref. l. 1. br-
ref. 31.

Ibid.

Gal. 5. 21.

These men cast off all care of good works, and profess, that however they wallow in sinne, and filthinesse, yet they are no more polluted with them, then a wedge of gold is corrupted by lying in a dung-hill; whose substance and worth is still the same, whersoever it be cast. Vpon this detestable and lewd conceit *interdis a omnia in trepidate etiam qui perfectissimi sunt, perficiunt*, the chiefe and most perfect of that Sect commit all uncleanness even with greedinesse, and with impudent foreheads glorie in the performance of those things, whereof the Scripture sayth, that *they, which commit such things, shall not be inheritors of the Kingdome of God.* And not onely so, but they jeere at all those, who feare to offend God in word or thought, as idiots, as silly men, that understand nothing: but themselves they proudly name *perfectos, & semina electionis, perfect men*, and the very *seed of election*. Such there have beeene, you see, and some such as these, that are spurring fast this way, have been much complained of, of late dayes. Is it not high time then to examine the spirits?

Gen. 3. 1.

It was a spirit (such an one as it was) that tempted, and seduced our mother *Eve*, in the likenesse of a Serpent or Snake; and he keepes his old wont, he tempts, and seduces daily: *Nolite itaque credere, sed probate, take my Text along with you, first trie, and then trust.* Be not like your fond and forward mother, that trusted first,

first, and tried afterwards to her, and our sorrow; and found in the triall, *quod ex Deo non erat*, that the spirit, she trusted, was not of G o d. Have not wee then just cause to examine the spirit, and to see, whether it be *finausue Serpens*, if this Serpent have not also his windings, and turnings, if he doe not often change his coar, and cast his skin? for heresie is ever wavering, it never stands at one stay. Witnesse *Tertullian*, who tells us, that all Heretickes doe vary *a regulis suis inter se*, from their rules or grounds among themselves, *Dum unusquisque proinde suo arbitrio modulatur, quem accepit, quemadmodum de suo arbitrio ea compositi ille, qui tradidit;* Whilst every man, at his owne pleasure, doth let a new tune to those jiggs, which he hath received; as the other framed them of his owne fancies, who first delivered them.

*Tertul. de Pre-
script. c. 43.*

For, as Saint *Augustine* of the *Donatists*, so it may be averred, of all Heretickes and Schismatickes; if every particular among them should be throughly sifted, *sot diversitates opinionum fortassis, quot homines numerarentur*, yee might perchance number as many severall opinions, as men.

*Aug. de Bapt.
cont. Donatist.
lib. 3. cap. 15.*

This variety of opinions causeth many so much to stagger, and waver in these dayes, that they not knowing, which way to turne themselves, at length, *Omnem pietatis curam abiciunt*, (as *Calvin* observed of diverse in his time) cast off all care of G o d, and godlinesse; and become Atheists, or Turkes at best. *Neg. enim melius compendium inveniunt* (faith he) *se se extricandi ab errorum periculo*, Because they finde (for-sooth) no shorter cut, no readyer way to settle their perplexed minds, and to winde themselves out of the briars of errour. Nay, how many in these latter dayes, have chosen rather to make an untimely and fatal end, than to have their con-

sciences continually tortured upon the racke of uncertainie ? For this is notably observed in our Schismatickes at this day, that yee shall hardly finde two of them agree in all points ; *Schisma est unitas ipfis*, they agree in Schisme, not in faith ; onely like *Herod and Pilate*, they conclude upon the generall, they joyne together to vilifie and persecute **CHRIST** and His Church, under the pretence of pietie.

It is wonderfull to see, and observe the course of Schisme and Heresie in all ages. *Erroris semper est abrupta dementia* (faith one excellently,) & non est novum, *si usq[ue] ad pericula descendunt, qui fidem legitimam relinquerunt*; the madnesse of error runnes head-long, and it is no new thing, if they, that have left the religion established in the Church, rush on even to those points, that are very dangerous to Church and State. This was an ancient complaint ; and the like dangerous occasion enforced our good and peaceable King *James*, in His later time to complaine of some of our brethren, who by reading of late Writers, and ungrounded Divines, doe broach many times unprofitable, unsound, seditious, and DANGEROUS doctirines, to the scandal of this Church, and disquieting of the State, and present Government. At first their malice was at a few Ceremonies and Rites of the Church ; but now yee see, what an heighth they are growne to. Need we not then to examine the spirits ?

King James his Letters to the Archbishop of Canterbury, x. August 4. 48. Reg. 20.

ex Deo. fin. Surely we have ; there is a necessarie to trie, *si ex Deo sint*, whether they be of God, or no : for all spirits are not of God, they proceed not all from him ; for if they were all from God, to what purpose were this probate, what need this triall, this examination ? But, we know, there is much varietie of doctrine, needs then must there be a great diversitie of spirits, since varietie of doctrine proceeds

*Tertul. de Pre-
script. c. 42.*

*Novat. de
Trin. c. 20.*

proceeds from *diversitie of spirits*. And stote there are
of *spirits* in the world, that will require a *probate* to di-
stinguishe of them.

As there is a *good spirit*, that proceeds from *G o d* ;
so there is also a *bad spirit*, *spiritus pessimus*, *Judg. 9. 23.* *Judg. 9. 23.*
a *spirit*, that is as bad, as bad may be ; that never came
from *G o d*; and this *spirit* is oft-times in the mouth of
Prophets, *1 Reg. 22. 6.* As there is a *cleane Spirit*, that *1 Reg. 22. 6.*
cleanleth us from our finnes ; so there is also *Spiritus
immundus*, *Matth. 22. 43.* an *uncleane spirit*, and his de-*Matth. 22. 43.*
sire is to pollute you with all uncleannessse. As there is
the *spirit of freedome*, which sets you free from the bon-
dage of *Satan* ; so there is *spiritus servitutis*, *Rom. 8. 15.* *Rom. 8. 15.*
the *spirit of servitude*, and his endeavour is, to make you
slaves to sinne. As there is the *Spirit of truth* to lead us
in the way of all truth ; so there is *spiritus mendacii*,
1 Reg. 22. 23. and *spiritus erroris*, *1 Tim. 4. 1.* the *spirit* *1 Reg. 22. 23.*
of *lyes*, and the *spirit of errour*, which lay wait continu-*2 Tim. 4. 1.*
ally to deceive us. As there is the *spirit of G o d*, so
there is *spiritus hujus mundi*, *1 Cor. 2. 12.* the *spirit of this* *1 Cor. 2. 12.*
world, and many false teachers follow him. The *Spirit*
of *G o d* is called *Spiritus gratia & precum*, *Zach. 1. 2.* *Zach. 1. 2.*
10. the *spirit of grace*, and the *spirit of prayer*; because
it graciously directs us to serve *G o d* in prayer, but the
spirit of this world is called *spiritus fornicationum*, *Of. 4. 4.* *Of. 4. 12.*
12. the *spirit of fornication*, because it is as cunning as
any harlot, to deceive, to draw us from *Divine service*,
to entice us to hunt after adulterous and strange do-
ctrine. And such bad *spirits* as these cannot possibly
be of *G o d*.

Our Apostle knew ful well, that all these *spirits* were
rambling abroad in the world, and that *Populus non in-*
telligens vapulabit, the people, that canaot distinguishe
Of. 4. 14.

of these *spirits*, are like to smart for it : Hee adviseth us therefore for our owne safetie, to trie the *spirits*, whether Aug. in 1 Cor. they be of G o d : *difficilem rem nobis proposuit* (faith Saint epist. 1 Cor. 6. Augustine) surely the Apostle hath set us an hard taske, and who is able to undergoe it ? who can discerne betweene such a diversitie of *spirits*? The time was, when Saint John himselfe was not so well skilled in this Art; for our Saviour told him (even this our Apostle) that he knew not, what spirit hee himselfe was of, Luke 9. 55. No wonder then, if Anselme call it *discretionem difficillimam*, a most difficult triall; especially since the Devil (as Saint 2 Cor. 11. 14. Paul sheweth) is most cunning, and can transforme himselfe into an *Angell of light*. And therefore it is no great marvell, if his ministers transforme themselves also into Ministers of righteousness. Since then they passe thus under the shape of Ministers of righteousness, and under the habit of *Angels of light*, how shall we be able to discerne them?

Yee have had a taste already of some *spirits*, that are not of G o d ; to these I may adde, that the zealous, firy, revengefull spirit is disliked, and reproved by C H R I S T Himselfe, Luke 9. 55. But the milde and quiet spirit is a pretious thing in the sight of G o d . And doth not our Saviour rebuke those who seeme to imply, that He came not to save, but to destroy ? Luke 9. 56.

Luke 10. 3. Our Saviour sent His Disciples, as lambes into the midst of wolves ; but these Disciplinarians come as wolves into the midst of Lambes: the former were shorne shrewdly; but these fleece, where they come. Our Saviour sent His Luke 10. 5. Apostles with a *Pax domini huic*, in their mouthes ; but where these mett come, there is little else to be expected, but contention, and combustion. For these are they, that despise Rulers, and speake evill of them, that are in authority: Iude v. 8. thus

that live lawlesse without feare. Murmurers, complainers, Verse 15.
walking after their owne lusts ; whose mouthes speake great Verse 16.
swelling words ; and makers of Sects. Of these Saint Iude Verse 19.
sayes flatly, that they have not the Spirit.

And from whence is this, but onely from the want of
that Spirit, whereof the Prophet Esay speakes, Esay 11.3.
Spiritus timoris Domini, The Spirit of the feare of the Lord? Esay 11.3.
For this is that Spirit, which keepes all other gifts and
graces within compasse. This Spirit (to our shame and
confusion of face be it spoken) is scarce knowne among
us ; no repleti, no replenishing with that Spirit. *Hic popu-*
lus erubescit timore, we thinke this Spirit a disgrace to us :
The feare of God, and the feare of the King are banished
from our hearts.

Banish one, and banish both, for there is but one Time
belongs to both ; *Time Dominum & Regem.* Prov. 24. Ibid. v.21.
21. **Feare God and the King :** if then we feare God,
we will feare the King ; and if we feare not the King, wee
feare not God ; Et joynes them both together with one
Time, under one charge, and the same penalty, vers. 22. Ibid. v.22.
What man then dares sever them ? Hence is it observable
in the extremes of religion, that where they are defective
in *Time Deum*, in the true faith and *feare of God* ; there
they are also faulty in *Time Regem*, in due allegiance to
the Prince. Which shewes evidently, that it is a sure
token of a good religion, when it is joyned with *Time*
Regem, true obedience to the King. Saint Peter there-
fore setteth *Deum timete*, and *Regem honorate* together, 1 Pet. a.17.
Feare God ; Honour the King ; the former as the root,
the latter as the fruit, which ever ripens, where the *feare*
of God is throughly planted. For since God hath
commanded us to *honour the King* ; if we stand in *feare of*
God, we will doe, what He commands.

And if we honour the King, we will have an eye to his Commands, Lawes, Injunctions, Proclamations; and he, that does not so, *nec Regem honorat, nec Deum-times*, he neither honours the King, nor feares G o d. For if the King be your Father, *Pater patrie*, where's his honour? If he be your L o r d, *vbi timor*, where's the fear to displease him? It is the argument, that G o d Himself useth, *Mal. I. 6.*

But (say G o d what he will) too too evident it is, that this spirit of feare *exit & mundo*, is gone out of the world: we will be L o r d s, and Kings; all law-makers and law-givers; yea, *Domi ni Dominan sum*, equal to the Pope at least, we will over-rule him, that does, or at least should over-rule all within his dominions and King-domes.

But not to over-reach my slipper, I will touch onely upon those things, that concerne the Church. Let the King command *Divine Service* before Preaching; no, not so, wee know not how to submit, to bowe; but wee know how to controul, to command out of a Pulpit. *Vbi Spiritus timoris*, where is the spirit of feare, the spirit of humility, the spirit of obedience?

And to what purpose should *Divine Service* bee ioyned? At common prayers we are not, where humility, and feare, and reverence are shewed; there we are *tanquam rari nantes in gurgite vasto*, one in a Pewe, and two in an Ile; and well if so. But at Sermons, where no humility is required, or at least not desired, there we are like gaats in the ayre,

Nimis arcta premunt olide canacula capra, the Church is too strake for us, the very pillars of the galleries groane under their burthens. Thus the spirit of feare is discarded on all hands.

And

And yet, where those seven gifts of the Holy Spirit
are reckoned up, there is never a one of them honoerd
with the title of *Spiritus Domini*, but onely *Spiritus timo-*
ris, that carries away the name from all the rest ; to ma-
nifest to us, that the *Spirit of God* is no where,
but where the *spirit of feare* is. And where this spirit
is, there is *God's blessing*; *Beatus homo, qui semper*
est pavidus, blessed is the man, that alwayes stands in *Prov. 28.14.*
feare.

Eccy 18.3.

These grounds being layd, in the *feare of God* we may
proceed to the *tryall of Spirits*, to the examination of *Do-*
ctrines.

But before wee passe further, I must tell you that, 1.
It is not for every man to examine doctrine; 2. *Neither are*
all doctrines to be examined. And both these propo-
sitions (I hope) I shall prove sufficently to every peaceable,
and moderate-minded man.

That *every man is not to examine Doctrine*, common
reason tells us, since every one hath not that ability of *Every man is*
understanding, nor that skill in Scripture, which all wise
men confessre requisite to this *tryall*. For (as Saint Paul
testifies) the *Spirit bestowes his gifts diversly*; *to one*
is given diversity of tongues; *aliij autem discretio Spiritum*, *1 Cor. 12.10.*
but to another judgement to discerne of Spirits. Marke, *to*
another, not alwayes to the same man, that *hath faith*, nor
yet to him, that *hath the gift of tongues*, or *interpretation*
of speech; every Christian is not able to *discerne of Spirits*.

No, no, *aliij datur donum prophetiae, to another, not ever*
to him, that *hath the guift of discretion*; for this is observ-
able, that the greatest *judgements* make not usually the
readyest Preachers; neither have the readyest Preachers
the greatest *judgments*: every Preacher hath not this gift
of *discretion*; if they had, wee should have many more
discreet

Ibid.

Ansil. in 1.
Cor. 12:

discreete Preachers, then now we have. But that wise moderator of all things, doth so dispose his graces, *ut qui extollit poterat ex dono quod habet, humilietur ex virtute, quam non habet,* that he, who is apt to be puffed up with some good gift, or other, which he hath, may bee humbled by some vertue, some grace, or other, which he findeſ wanting in himselfe. I could give you examples store, but *verbum sapienti.*

Heb. 5. 12.

Rom. 14. 1.
Heb. 5. 13.

Heb. 5. 14.

Rom. 14. 1.

Is it then for every Christian to prove, to trye Spirits? Surely no; for as there is *ἀδιπλοια* a sufficiency to *discerne*, so there is *ἀρπαγη*, an indisposition to *judge*. Some there are (as Saint Paul speaks) who have neede to be taught, *que sunt elementa exordij sermonum dei*, such as have need to bee fed rather with milke, then strong meate, many that are fit for Catechising. These are weake in faith, and therefore not fit to be received, or admitted *in δικαιοις διαλογισμων*, to *discerne*, or judge of disputable and controverted points. *Rom.* 14. 1. These are termed *μωροι*. *Heb.* 5. 13. Babes in understanding.

But as there bee *μωροι*, babes, so there are also *τερατοι*, men of full growth, who (by reason of use) have their wits exercised *οπεις δικαιοις καλη τε, και κακη.* *Heb.* 5. 14. to *discerne*, to judge both of good and evill: and these are they, that are to be admitted *in δικαιοις διαλογισμων*, and *in δικαιοις τριπλασιας*, to *discerne* of controversies, and to judge of Spirits, even to trye, whether they bee of G o D, or no.

In some cases (I confess) where the fruities are evident, most Christians are competent Judges: *viz.* If yee spie them playing the *Wolves*, if they make a rent in the Church, if they sow sedition and dissention; if they will not observe the orders and discipline of the Church; if they resist the authority of Kings and Bishops; if they commend

commend vice ; if they deny the goodness or mercy of God ; if they speake against the expressie letter of the Creede ; *Nolite credere, trist not these Spirits, these are not of God*, that's plaine enough.

But since some are so cunning(as our Saviour shewes) that *they come unto you in sheepe's cloathing*, with the voyce of the Lambe, with Scripture in their mouthes, as sometymes *Satan did to Christ* ; how will you *discerne* of such *Spirits* ? you will (it may be) with the *Bereans* search the Scripture, and see, whether it be, as they say, or no. *Matth. 4.6.* *Acts 17.11.*

But what sayth *Tertullian* ? when there is a controvercie betweene us, and Schismatickes or Heretickes, *Non ad Tertul. de Prig. Scripturam provocandum est, nec in his constitendum certamen*, we must not presently appeale to the Scriptures, nor make our tryall by them, *in quibus aut nulla, aut incerta victoria est, aut parum certa*, since in and by them onely the victory will bee none, or very uncertainte. I know, this will seeme to some to bee very strange Doctrine, but if *Calvin* say as much as *Tertullian* ; I hope, yee will be satisfied.

Calvin commenting upon this text, hath these words, *qui dicunt, verbum Dei, &c.* They that say, the word of God is the rule, by which we must examine all Doctrine, *neq; nihil dicunt, neq; totum*, something they say, but not all, that should be sayd : for (saith he) *nihil, aut parum proderit*, it is to little, or no end, to have the Scripture by us, when we are not certaine, which is the true meaning of the Scripture. And in his *Institutions* he tells us, *Apud istos inanes speculatores, quibus nihil placet nisi novum, Scripturae testimonij parum proficitur*; It is to small purpose to stand upon the testimony of holy writ, when we have any dispute with these vaine gazers, who delight in nothing but in novelty. You see then, that the Scripture

alone is not a sufficient judge of the Spirit, or spirituall controversies. What then rests to bee done ? Calvyn shall tell you.

Calvyn. in 1. Ep. 10. 4. 1.

As gold or silver (saith he) is tryed by the touch-stone, so must the spiritts be tryed by the Scripture : but as no man is able to trye Gold by the touch-stone, except he be well skilled in that trade ; so can no man judge of doctrine by the Scripture, vules he be a man wel experienced in the study of Divinity. And when a peece of plate hath beeene avouched, or judged counterfet by the Company of Gold-smithes, it is not for a jorney-man, or two or three selfe-conceited youngsters, to call their judgement into question.

Mat. 11. 25.

I know, there be many in the world, that never saluted either University, and have no tongue, but what their mothers taught them, that hold the Scripture every mans profession ; and thinke themselves so well scene in the booke of G o d, and so throughly acquainted with His secrets, that they are able to explaine the most difficult Scripture *stantes pede in uno*, with as much ease as to suppe up a messe of broath ; because C h r i s t hath promised to reveale His will to babes and sucklings.

2 Pet. 1. 20

But this is well knownen to be the Anabaptisticall tener, and is the way to banish all learning out of the Church. It is contrary to the rule of Saint Peter, who tells us, that the Scripture is of no private interpretation.

Fascic. contro-versi. c. 1. q. 5.

Eckardus therefore (one of Luthers reformation) saith, *Nemini integrum est, ex proprij cerebri privatis & dubijs conjecturis interpretationes credere*, it is not safe for any man to coyne interpretations out of the private and doubtfull conjectures of his owne braine. Besides, the same Protestant assures us, that every interpretation may be justly suspected, *enjus apud doctrinam & piam antiquitatem*

tem vestigia ostendi nequeunt, that hath not evidence from learned and religious antiquity : but this cannot be done without learning, and therefore *learning is necessary for him, that undertakes to expound the Scripture* ; yea all the learning in the world is too too little for this purpose: *2 Cor. 2. 16.*
¶. vix. rāla iāndis, who is fit for this great worke ?

And yet, as that learned and most iudicious Bishop of Winchester Dr. Andrewes, did sometimes complaine in the eares of this City ; we are growen to a strange exalting our selves, to a wonderfull pride in these dayes. If a man (faith he) be attained to an high skill in Law, which is *sermon ix. 1.* the gift of God; or if a man be growen wise, and experien- *Tim. 6.17.18.* ced well in the affaires of this world, which is also His good *¶.* blessing : presently by vertue of this, they take themselves to be so qualified, as they be able to over-rule our matters in Divinity, able to prescribe Bishops, how to governe, and Divines, how to preach ; so to determine our cases, as if they were professed with us : and that many times ^a affirming things, they *¶. Tim. 1.7.* know not, and ^b confirring things they have little skill of. *b Jude 10.* Now for as much as wee take not upon us to deale in cases of your Law, or to intermeddle in matters of your Trade, we take it, this is a strecting beyond your line. That in so *c Hof. 4. 4.* doing, you are ^c a people, that controll the Priest : that yee are *d 1 Thes. 5.12.* too high, when you ^d set your selves over them, that are over *e Rom. 13.6.* you in the Lord : and that this is no part of that ^e sober wise- *f Ibid. v. 5.* dome, which Saint Paul commendeth to you ; but of that ^f cup-shattered wisedome, which he there condemneth. Which breaking compasse and overreaching (is no doubt) the cause of these lamentable rents and ruptures in the Lords net, in our dayes. For onely by pride commeth contention, saith the wise man. Which point, I wifb, might be looked upon, and amended. Sure, It will marre all in the end. Thus far that worthyre Bp.

To which I may adde that of Calvin : who refolvs,

*Calvin. in I.
Job. 4. 1.*

that if every particular man may interprete the Scripture after his owne fashion, and judge of the spirits, *nihil unquam certi constitui poterit, quin potius vacillabit tota religio,* there can be nothing in religion certain, but rather Christianity shall totter, and waver, and come to, God knowes what. He tells us therefore, thatthere is *duplex examen*, a twofold tryall of the spirits ; the one is private, the other publike. The private is, when every man rests himselfe contented with that Doctrine, which he knowes to proceed from God. The publike tryall belongs *ad communem ecclesie consensum*, to the common consent of the Church. This kinde of remedy (faith hee) is necessary, because there is danger, that many fanaticall and phantasticall Spirits may arise, who will bragge, that they are endued with the *Spirit of God*; when, God knowes tis nothing so.

*Calvin. Instit.
L.4.c.9. sect. 13.
Si ubi ratione
voluerint (Pa-
tres in concilio
congregati) fa-
cilius tot doctri-
Scripturam in-
tellecissent,
quam pauci
pleboi. Brevis
Disquis. c. 4.*

And in his *Institutions* he affirmes, that the reformed Church grants, that if any doubt arise in the Church, *nullum esse nec melius nec certius remedium, quam si vero-
rum Episcoporum Synodus conveniat, ubi consersum dogma-
executiarit*; there can bee no better, nor surer remedy, then that a convocation, or Councill of Catholike Bishops meet together, to examine the point in question. And this course (faith he) is highly to be preferd before the determination of some fewe, which they conceite in private by themselves.

*Vincent. Lyrin.
cap. 1.*

This is something answerable to that of *Vincentius Lyrin*. Who tells us, that this was the generall opinion of them, that were famous for sanctity and learning in his time ; that all those, who were desirous to decline heresie, and embrace the truth, should by Gods assistance fortifie their faith by these two meanes ; first *divina legis autoritate*, by the authority of Gods word ; and then

Ecclesiae

Ecclesia Catholica traditione, or (as he calls it in his second Chapter) *Ecclesiastica intelligentia*, by the interpretation, *Ibid. cap. 2.* or tradition of the Catholike Church. *Book 2. and 3.*

For (as *Cassander observes*) *Catholica traditio est nihil aliud, quam Scriptura ipsius explicatio, & interpretatio*, the *scriptio p[ro]p[ter]e viri. pag. 8.* true Catholike tradition taken in the right sense, is nothing else but the exposition of the Scripture, or the ancient, perpetuall, and universall consent, which is gathered out of the most consonant writings of the most ancient Fathers, and the gravest decrees of the eldest Councils.

The Scripture indeed (as *Lyrinensis* hath it) is perfect, *Vincent. Lyrin. cap. 2.* and abundantly sufficient, to confute and convince all Schismes, and Heresies whatsoever: but by reason of the profoundnesse or majestic of Scripture, all men understand it not alike, but some interprete it one way, and some another: witness a multitude of Heretikes, who have severally their fingle and unsound interpretations of holy Writ. For the avoiding therefore of so many, and so strange Labyrinths of error, it is very needfull, *V[er]o Propheticæ & Apostolicæ interpretationis linea, secundum Eccl[esiastici] & Catholici sensus normam dirigatur,* That the interpretation of Prophets, and Apostles, be squared out by the rule of the Ecclesiasticall and Catholike sence or meaning.

Now the Catholike or Ecclesiasticall sence is knowne by these three properties, *Vniveritate, Antiquitate, Consensione*, by Vniversalitie, Antiquity, and Consent: that is, the true Catholike interpretation, or meaning of Scripture, which hath beeene received at all times, in all places, and of all Christians, since C H R I S T came, and settled Religion in the Church. And to this *Ecclesiasticall expo- Causab. ad Ep. Card. PERON. p. 40.* sition, or Catholike tradition (call it which you please) the

Church of *England* appeals, and is ready by this to maintain her doctrine against all adversaries of the truth.

To this exposition, the Church hath hitherto stood; and to this it will ever stand. *Arianism* therefore brings this as a maine argument against the *Arians*, to prove them hereticks, because they did not submit themselves to the *Nicene Creed*; which was agreed upon in a Generall Councell, by the common consent of the Christian world.

Thus you see, that the fatest *triall*, is to be ruled by the common consent of the Church. And reason good; for (saith Dr. *Whitaker*) the Church knowes the voice of her Spouse, *Summo judicio pollet, & potest spiritus dignicare*. The Church is most judicious, and can *discerne of spirits*. Yea, saith the Church of *England*, Art. 20. *The Church hath authority in controversies of faith*: and upon her authority you may securely settle your faith: for (as *Calvin. Instit. Calvinae*) *Nunquam nisi in veritatem verbi consensit*, the Chuch never concludes upon any thing, but that, which is consonant to the Word of *God*.

But there may be a doubt in some mens mindes concerning the Church; and they would faine know, which is the true Church. *Æquissima certè postulatio, nec diutius differenda*; The request is reasonable, and the answer shall not be deferred. Only I will not assume to my selfe the authority to define it; you shall have from S. *Chrysostome*, what you desire to heare.

That reverend Father handling this question of set purpose, *How the true Church may bee discerned amongst so many societies, which arrogate to themselves the name of the true Church*, gives us two tokens, whereby we shall know the Church, and end the question. The first is *Verbum Dei*, the Word of *God*; the second is *Antiquitas doctrina*,

*Athen. orat.
2. cont. Arian.*

*Whitak. cont.
Stapleton.*

*Calvin. Instit. Calvinae
I.4.c.8/ccl.15.*

*doctrine, Antiquity of doctrine. That is the true Church
(saith he) which embraceth the Word of God, and that an-
cient doctrine, which hath not been lately invented; but hath
beene knowne and received, from the first beginning of the
Primitive Church. And to this definition of Saint Chry-
stome, our Church most willingly subscribes. Thus ye
see, how farre every man may examine the spirits; and
wherein he must yeld to the Church.*

*Chrysost. in
Ad. Gen. 33:*

Now I descend to the seconde point, to shew, that *E-*
very doctrine may not be examined. As namely, wee may
not question, *An datur Deus, an datur Trinitas persona-*
rum, whether there be a *G o d;* whether there be a Trinity
of Persons in the Deity. Neither may we examine
the certainty of any Article of our Creed. These are *res*
fidei, and not *examinis,* matters of faith, without doubt
or question.

*Every doctrine
may not be ex-
amined.*

*Regula enim (fidei) nullas habet apud nos questiones, nisi
quas hereses inferunt, & quae hereticos faciunt,* The Creed *Tertul. de Pra-*
hath no questions amongst us, but such as are brought in
by heresie, and such as make Hereticke. *Qui enim que-*
runt adhuc, nondum tenent, for they that are ever enqui-
ring, what they should hold, as yet hold nothing; and they,
that hold nothing, as yet beleieve not; and they,
that doe not yet beleieve, are as yet no Christians. How
then can he, that is settled in religion, make question of
any principle in religion? *Adversus regulam nihil scire,* *Ibid.*
omnia scire est, to know nothing contrary to this rule of
faith, to question nothing in it, is to be sufficiently instru-
cted in Christianity.

Script. c. 14.

Besides, will not every discreet religious man con-
demne him of high presumption, who in exposition of
Scripture will contradict the whole current of Interpre-
ters, and make himself wiser than all the Bishops, and
Doctors,

Doctors, that ever were in and of the Church ? If one man in this Corporation shal oppose himselfe against the Court of Aldermen, and the Common Councell of this Citie, he will be accounted, I know what, for his paines.

Primas.

Iam probati sunt spiritus ab Ecclesia (saith *Primasius* :) *Quid vis tu probare, quod iam improbatum est?* The Church hath already tried the spirits : what haft thou to doe, to approve that, which the Church hath condemned ; or to condemne that, which the Church hath approved ? No, thou must rest thy selfe in the bosome of the Church, and content thy selfe with that doctrine, which the Church hath delivered ; and if any man preach unto you any doctrine contrary to that, which you have received from the Church, harken not to him, trust him not.

Will yee know the doctrine of the Church ? Peruse the *Booke of Common Prayer*, and the two Bookes of *Homilies* : if you will search further, reade the 39. *Articles*, and the *Booke of Ordination*. These are the Bookes, that we subscribe to ; therein shall yee finde the faith of the Church, and what is abundantly sufficient for your salvation. And if thou finde any thing there, that thou dost not understand, it is thy part humbly to beleeve it, not proudly to question it, or controule it.

It is an excellent position, that Saint *Augustine* hath, and I would to G o b , it might take place in every mans heart, and then we would be lesse proud, and more religious. *Contra rationem nemo soberus, contra Scripturam nemo Christianus, contra Ecclesiam nemo pacificus senserit :* No sober man will stand against reason ; no Christian will speake against Scripture ; neither will any peaceable man hold a tenet against the Church. The two former all of us will (perchance) yeeld to ; but wee can hardly stoope

*Aug. de Trin.
lib. 4 c. 6.*

stoope so low, as to submit our selves to the judgement of the Church; that is, to beleeve, as the Church believeth. And the reason is, because every man hath too good a conceit of his owne understanding; every man, that can reade Scripture, and hath a memory to pot Scripture, will undertake to expound the Scripture.

True it is, that the Scripture is like a floud, wherein a lambe may wade, and an Elephant may swimme; a lambe may wade in it, if he will keepe neere the shore; but and if an Elephant venter too farre, it will cost him his life. For as Saint *Augustine* most truly, *In iis, qua aperte in Aug. de Doctr. Scripturâ posita sunt, inveniuntur illa omnia, qua continent Christi L. 2. c. 9.* fidem, moresque vivendi, spem scilicet, atque charitatem, All those things are plainly and evidently found in Scripture, which containe faith, and our manner of life, *viz.* Hope and Charity. And yet (as Saint *Jerome* saith) *Singuli ser. Hieron. in c. 3. mones, syllaba, apices, puncta in divinis Scripturis plena sunt ad Epif.* sensibus, Every word, every syllable, every letter, every title in holy Scripture is full of mysteries. And in another place he tells us, that this is observable in Scripture, that all the words in Scripture *gravia sunt*, are very *Hieron. in c. 3. weighty, & magno labore discuntur*, and are learned with *Eccles.* much difficulty.

This, it seemes, Saint *Augustine* found by much experience; and therefore though he were one of the greatest scholars, and holiest Saints, that ever lived since the A. postles times, yet hee ingenuously confesseth, that there was much more in Scripture, that hee understood not, than he did understand. And Saint *Jerome* speakes in generall termes, that there is no man, who is learned in Hol. Writ, but the more he begins to know, the greater obscurity he shall daily finde. And therefore he affirms, that it is *Grande periculum in Ecclesiâ loqui, ne forte interpre-*

Hieron. in c. i. *pretatione perversa de Euangelio Christi fiat Euangelium ad Galas.* hominis, aut quod peius est, Diaboli; It is a very dangerous matter to adventure to preach, or write, lest perchance by a perverse interpretation, wee make the Gospell of C H R I S T to bee the Gospell of man; or, which is worse, the Gospell of the Divell. It is well knowne, that *Eunomius* and *Photinus*, and *Arians* ranne head-long into this destruction, only by an over-weening of their owne worth.

Theod. barret. fab. lib. 4.
Epiph. barret. 7. 1.

Yee see then, that it is not, as some imagine, a sleight matter to preach; no, no, it is a matter of much moment, of great danger: hee therefore that is wise, hee that honours G o d s Word, as he ought, will be afraid to take G o d s Word in vaine; that is, to come up into the Pulpit without good deliberation, much study, and his best paines: that so performing the worke of G o d with diligence, *his words* (as the Wise-man hath it) *may bee as goads, and as nailes fastened by the Masters of the Assembly*, as goads, to egge you on to goodnesse, as nailes, to fasten vertue in your hearts and memories. He that takes this care, shall bee ready to give an account of his charge to G o d ; he shall be able to justifie his doctrine against the adversaries of the truth; and to shew, that his spirit is of G o d . And never more need to assure our selves and others, that we have *the Spirit of G o d*, than now; for *many false prophesies are gone out into this world*. Which is the reason propounded.

Eccles. 12. 11.

Multe Pseudo-prophecie. False Prophets there are, and many false Prophets, and therefore wee have great cause to *trie the spirits*, never more. And doth not the Scripture advise us oft-times,
a Marth. 7. 15. to ^a beware of false Prophets, to *trie the spirits*, b not to har-
b 1 Tim. 4. 1. ken to the spirits of error, and Doctrines of Divils; c not
c Ephel. 4. 14. to bee carried about with every wind of doctrine; d not to bee
d 2 Thess. 2. 3. suddenly

suddenly drame away, à sensu nostro, from that religion, wherein the Church hath trained us up? It may be you are desirous to understand, who these *false Prophets* are, that so you may know them, and avoid them. Your desire is commendable, your resolution admirable: and as sincere, as I can, I will answer your desire.

But, what I bring, shall be from Scripture, and the most orthodox Fathers, *Ne in personas, & non in materia*, *am directa esse videantur*. Lest my words be thought to ay me at particular persons, and not at the matter: but, I am sure, the Scriptures and Fathers, in respect of us, are neither personall, nor partiall.

First, then from Saint Cyprian you are to take notice, that there is no difference betweene a *false Prophet* and an heretick, *mendacio uterque nititur ad decipiendas hominum voluntates*, both of them worke upon the *will* and *affectiōnē* ^{Cypr. epist. 75. n. 39.} of man by false doctrine: and therefore *Nolite* is set in the very front of my Text.

Secondly, though they broach false and lying doctrine, yet they varnish it over with a goodly title, *Prophetani in nomine meo mendacium*. They preach lies in my Name, saith the Lord. And may not they also be called *false Prophets*, who though they preach the truth, yet (like Balaam) they *runne, before they be sent*? And then (saith Saint Paul) *how shall they preach, unlesse they be sent?* At the latter day our blessed Saviour will say to these men, *Nescio vos*: though ye profess, that you have preached, and prophesied in my name, yet I know you not, *I sent you not*; and therefore I know you not, because *I sent you not*.

Thirdly, they are *sheepe outwardly, but wolves inwardly*, *Math. 7.15.* doe but open their mouthes, and yee shall finde by their teeth, what they are. Yea, it is

Origen bom. 7. in Ezech.

ever the fashion of heretickes (faith *Origen*) to trimme up the outside with meeknesse, and chastitie, *ut in aures audiencium facilius ex vita bonitate ornatus sermo subrepas*, that so their smooth language, by the helpe of a faire life, may glide with ease into the eares of their audience. And it is no new thing under the Sunne, to *gild a posherd with gold foile* (that is) to over-lay a false heart with a zealous outside.

Prov. 26.33.

Tertul. de Pra- script. c. 41.

Fourthly, *Omnis tument* (faith *Tertullian*) *omnes sciens- tias pollicentur*; all of them are puffed up with a vaine conceit of their own worth, all of them make large profession of skill in Scripture. They are perfect in knowledge, before they have learned their Catechisme. Yea (faith he) *Ipse mulieres heretica quam procaces, qua auden- ant docere, contendere, &c. c.* Those hereticall women their followers, how malapert they are, they dare teach, they dare dispute, and enter into a controversie of religion, and will not be set downe, because they have the *Spiritu*. But this is cleane contrary to the rule of *S. Paul*, *1 Tim. 2.11. Let women* (faith he) *learne in silence with all sub- jection. I suffer not a woman to teach, nor to usurpe authori- tie over the man, but to be in silence; silence is the womans vertue.*

1 Tim. 2.11.

Math. 22.19.

Trans. 8.1.10.1.

Fifthly, their mouthes are full of *Scripture*, like those *Sadduces*, *Math. 22.* and yet our *Saviour* told them, they *erred for want of knowledge in Scripture*; because they had the words, but not the sense. *Irenaeus* therefore likens hereticks to the makers of molten Images. Suppose (faith he) an Image-maker should take the rich and goodly Image of a King, and transforme it into the shape of a dogge or wolfe; and say, this is the Image of a King: were not this a strange fallacie, a meere cozenage? Iust in this manner hereticks take the precious substance of

the

the *Scripture*, and frame their heresies of it; and then say, this is *Scripture*. True, it is *Scripture*, just as much, as the image of that dogge is the Image of a King; it is the Image of a King *materialiter*, materially, that is, it hath the same matter and substance, that the Kings Image had; but it differes from it *formaliter*, formally, in forme and shape; which makes the true difference, for it hath the shape of a dogge. A judicious eye then will discerne the precious stoffe, and yet observe the dogs shape: so will a good Christian acknowledge the substance or words of *Scripture*, but abhorre and detest the soule and ugly shape of heresie.

Sixtly, In their course of preaching this is observable (laith Tertullian) that all their ayme is *non ethnicos convertendi, sed nosetros evertendi*, not to convert those, that are out of the way, but to subvert those, that are in the way: their labour is not to convert heathens, heretickes, or schismatickes, that are out of the Church, but to subvert our owne men, that are in the Church, and to withdraw them from Church, and truth. These are their paines, and from hence they gainetheir glory, even the glory of ruine and destruction. *Nostra sufficiunt, ut sua adificant*, they undermine our stone foundations, that they may build with rubbish; they pull down our Churches, to ere~~t~~ their Synagogues. Yea, some of them are as subtil as Nestorius, *Quis ut uni heresi sue aditum patet a ceret, cunctarum heresium blasphemias insectabatur*, Who inveighed against the blasphemie of all heresies, that were extant before him, that so he might make way for that heresie which he intended to bring in. *Egregium sophisma*, a notable jugling tricke.

Seventhly, These kinde of men creepe into houses, and leade captive simple women: they creepe and crouch to

Tertullian pro-
Script. c. 42.

Vincent. Lyrin.
cap. 16.

*their good mistresses; and yet, as Tammes and Iambres re-
fused Moses, so doe these men resist the truth, they stand in
Tertul. de pra-
defiance of authority.* O (laith Tertul.) *Ad ruinas so-
lips* c. 42. *lummodo humiles & blandi, & submissi agunt: Caterino
ne suis Praesidibus reverentiam neverunt;* they behave
themselves humbly, and smoothly, and gently, when
they intend the ruine of their easie auditors; but they
know no reverence, when they come before their *Bishops*
and *Governors*. *Moses* and *Aaron*, *King* and *Bishop* (with
these men) take too much upon them; the *King* in state
affaires, and the *Bishop* in Church matters: this is their
common crye.

Tertul. advers. 8 *Tertullian addes: habent artificium, quo prius per-
suadeant, quam edoceant,* they have the sleight to perswade,
Valeni. 9. 1. before they instruct; they worke more upon the affecti-
on, then they doe upon the understanding. *Veritas autem
docendo persuadet, non fraudando docet,* but the truth (faith
hee) doth perswade by teaching, it doth not teach by
perswading.

*Aug. de Viril.
crescenc. 1.* The last shall be Saint *Austin*, who tells us, that the
Manichees had one tricke, that made him fall off from
them; and thisit is: *Plus in refellendis alijs diserti & copio-
si, quam in suis probandis firmi & certi manebant;* they
were more eloquent and copious in controuling and
confuting others, then firme and certaine in making good
their owne grounds. Good at the stabbe, but bad at the
ward; desperate men.

Bern. Ep. 14. These, these are the hereticall impostures, that enforce
us, to complaine with Saint *Bernard*, that our Churches
are without people, the people without Priests, the
Priests without due reverence, & sine Christo deinde Christiani,
thus we become Christians without C H R I S T.
Through the cunning of these men our Churches are ac-
counted

counted no better then Synagogues, the Sanctuary of G o d is denied to be sacred, *sacramenta non sacra centur*, the sacraments are scarce held to be holy, and our high festivall dayes are no more reckoned of, then an ordinary working day. *Parvulis Christianorum Christi intercluditur vita, dum Baptismi negatur gratia*: to our shame and sorrow be it spoken, by these factious men, the gates of Heaven are barred up against the infants of Christians, while the grace of Baptisme is utterly denied. Are not these rotten unsavory fruities sufficient to make us abhorre such ravening Wolves, and to cast off these *false Prophets*? Surely, if we meane to keepe within G o d s house the Church, we must not follow them; for *exierunt, they are gone out*, they are none of this house; that's evident.

Exierunt, walking Spirits they are, wandering Starres Exierunt
 (as Saint Iude calls them) and *empty clouds*, whisked about with every winde of doctrine, every buzzing of the spirit; such as *never cominne at one stay* in religion, ever running, troubled with the gad-flye.

And there are *multi Pseudoprophetæ*, many of these *false spirits*, and *false Prophets*, that are in the same state, *qui ambulant per loca arida & inaquosa*, that are ever wandering, walking thorough unwatered and barren places, and never rest, till they have settled themselves *in domo scopia mundata & ornata*, in some honest mans house, that is voyde of guile, and well furnished with the wealth of this world: and when any of them hath done so, *tunc vadit, & assumit*, then the whole fry is brought to that house; there are their meetings, there their conventicles: till they have sucked him dry, and the end of that man be either *Amsterdam*, or *Ludgate*, or at the best *New-England*.

We

We have heard tell of spirits, that walke and trouble houses and familes : sure I am these *walking spirits* trouble the house of G o d, and the family of C H R I S T. *Exeans ergo*, let them *goe*, let them be *packing*, into what part of the *world*, they will, so they trouble this Church no more. For these are the *murmurers* (that Saint *Iude* speaks of) *complainers*, *walking after their owne lusts*, whose mouthes speake *proud things* : *that have men in great reverence because of advantage* : of such our *Apostle* sayth, *Exierunt.*

Vnde exierunt.

2 John 2. 19.

At *vnde exierunt* ? But from whence, or out of what place are they gone? Our *Apostle* will tell you; *Ex nobis exierunt, sed non erant ex nobis*, they went forth from us, but they were not of us; they were in the Church, but not of the Church; here in shew, but in heart at *Amsterdam*, that *Babel* of religions.

*Aug. ix. 1 Ep.
10. tract. 3.*

Ier. 23. 28.

Here they were as *ill humors* in the body ; and happy is the Church, that is purged of such *foule stuppe*, that was like to endanger her health. *Intus sis, foris sis, Antichristi* *genses*, be they within or without, *Antichrists* they are ; be they in or out of the Church, *chaffe* they are. *Quid vero paleis ad triticum, dicit Dominus?* What hath the *chaffe* to doe amongst *wheate*? why fly they not all out? *Quia occasionem venti non invenerunt*; they want but a right winde, to send them packing after them, that are gone before them.

*Tertul. advers.
prax. c. 8.*

Iude 4.

Here they are indeed to learne our religion, but *out they goe*; that so they may with more knowledge inveigh against it. For as *Tertullian* notably; *Heresis ex veritate accepit, quod ad mendacium suum strueret*, Heresie borrows that of the truth, whereof it frames lies ; or (as the *Apostle* speaks) it *turnes the grace of G o d into wantonnesse* ; as the Spider turns honey into poysen.

Hence

Hence is that of the same Father ; *Non periclitior dicere;*
 I am not afraid to say, that the Scriptures are so dis-
 posed, and ordered by G o d s Wisedome, *ut ha- Tertul.de Pro-*
reticis materias subministrarent, that they might af-
 ford some matter even for Hereticks to worke upon :
 for I reade (saith hee) that *there must bee Heresies* ; *1 Cor. 11.19.*
 but there can be no Heresie without the Scripture ; since
 no Christian will beleeve an hereticke, unlesse hee pre-
 tend Scripture.

All Hereticks therefore, that ever were, cite Scrip-
 ture for their Heresie. And no wonder, if they bee so
 bold with us, when the Divell came with his *Scriptum Luke 4.*
est to C h r i s t Himselfe. But C h r i s t
 forbad the Divell to speake the truth, even when He
 preached that blessed Gospell, *Thou art the Sonne of* Marke 3.11-12.
Beda in locum.
G o d. The reason is given by Beda, *ne dam aliquis*
audit vera pradicantem sequatur errantem, least, while wee
 heare him teach the truth in one point, we follow Him
 in diverse errors. And it were to bee wished, that all
 our Bishops would follow this example of our Saviour ;
 for there is the same danger still, while this subtile spirit
 instructs his Prophets, to mixe truth with falsehood,
 that so under the pretense of truth, they may draw you
 to embrace falsehood. Thus, thus they get *erroris scisti*
covites, companions of error, and followers of their
 Schisme ; and then *in mundum*, they goe forth *into the*
World, and flaunt it in the *World*; no men so followed, as
 they.

But how comes it to passe, that Saint John saith,
They are gone forth into the W o r l d, since there
 is no place besides the *World*, from whence they can goe
 forth ?

Why surely wee may say, *they are gone out into*
 F *the*

the world, because they have forsooke the *Spirit of G o d*, to follow that *spirit of the world*, whereof Saint Paul speakes, *I Cor. 2. 12.* And that must needs be a false, a deceitfull *spirit*; for the world hath no acquaintance with the *Spirit of truth*, neither can it possibly receive it; so our Saviour, *Ioh. 14. 17.*

1 Tim. 3. 15.

2 Tim. 4. 1.

Jude 19.

1 Cor. 2. 13.

Ibid. verse 14.

1 John 2. 19.

John 12. 31.

16. 11.

James 4. 4.

They have forsooke the *Church, the Pillar, and ground of truth*, and are gone out into the *world*, which is overswayed by the *spirit of error*. Hence it is, that too too many become *animales, spiritum non habentes*, faithlesse men, harping altogether upon the brittle strings of reason; in so much, that they neither doe, nor can perceive *duabus artibus*, the high and learned mysteries of Gods Spirit, which seeme to them no lesse then folly.

Or (as Saint John speakes) *they went out, that it might be manifest, they were not of us*. So then *ex occulto in manifestum*, they went forth of private into publike, out of the house of *G o d*, into the house of *Belial*; out of the *Church of C H R I S T*, into the *Divels chappell*: for the *World* is the chappel of the *Divell*, and the *Divell* is the Grand seignior, the *Prince of this world*.

And if these false Prophets be gone out of the *Church into this world*, meethinkes every one should be afraid to keepe them company, to be of their acquaintance, lest perchance they favour too much of this *World*. For who soever will be a friend of the *world*, is ipso facto made the enemy of *G o d*. So Saint James.

Well, in mundum, these false Prophets are gone into the *world*, they are mere *worldlings*, upon the *world* their mindes are set. If they proteste the contrary, believe them not, for they are *Pseudo·prophetæ* false Prophets, they will not tell truth. For when they made shew, that they were of us, it was no such matter, they were of a different

rent opinion ; and therefore now they are gone into the world, that they may have followers in the World. Others are tyed to a Parish or two, but they have the World for their Diocese.

And what wonder, if these *false prophets* roave up and downe so ? They doe but follow the steppes of their old Master, who *compasseth the world, that he may finde, whom to devour*. As Athanasius therefore concludes out of the *Gospell* ; *They, that gather not with us (in the Church) scatter (abroad in the world) ac una cum Diabolo dormientes observant, and with Satan watch those, that are asleepe* ; that so while the *Pastors* are drowsie, they may instill poysone into the eares of the people, and slay those soules, that were neverordeined to dye. And therefore they will have no set charge, *ut facilius dormientes observent, that they may take the best advantage, to creepe in, and sowe schisme*. Are not these the great *Non residents* of this age ?

Neither can this their going out bee for conscience sake, since (according to the Apostles words) *they make their gaine godlinesse* ; for they have benefit not out of one or two Parishes onely, but they have *Procurations* (as it were) in diverse Shires, and Dioceses. Saint Paul therefore advising you to *avode them, which cause divisions and offences, contrary to the Doctrine, which yee have learned* ; tells you, that *They, that are such, serve not our L O R D I E S U S C H R I S T, but their owne bellies : and by good words, and faire speeches deceive the hearts of the simple*.

This course hath beene ever in fashion with Schismatickes and Heretickes ; in so much, that *Optatus* speaking of the *Donatists*, saith, *Impletur, quod à Deo dictum est*, *Optat. l. 3.* that is now fulfilled, which the *L O R D* spake by the mouth of the Prophet, *They pollute me among my people* *Ezek. 13. 19.*

for an handfull of barley, and a candle of bread; that by their lies they might slay the soules, that should not dye, and save those soules, that should not live. And yet no men so gadded after, so sought after, so reverenced as they.

And no wonder, for experience tells us, that if an untoward disorderly sheepe break forth of the folde, he shall have many followers; and that sheep is more noted, then all the flocke besides.

*Tertul. de pra-
scrip. c. 41.*

This is no more then Tertullian tells us : *Nusquam ci-
tius proficitur, quam in castris rebellium; ubi ipsum esse illuc,
promoveri est;* A man cannot more suddenly gaine renounce, then in the tents of rebels, and seditious spirits; if a man bee but of their faction, Oh, hee is a *brave
sparke.* The Chronicles had never spoke of *Wat Tyler* and *Iacke Strawe*, if they had not beene rebels: and diverse *Heretickes*, had they not beene Heretickes, had never beene heard of, they had slept with silence in the grave. But if once there bee a faction, then these are jolly fellowes, and looke bigge upon it; and followers they shall not want, for there are *multi*, the many, that will second them, and uphold them; and will be more ready to maintaine the credit of their Arch-Master, then to stand up for *CHRIST* Himselfe. The *Donatists* (saith S. Austin) would rather endure to heare *Christ* ill spoken of, then *Donatus* their grand ring-leader.

Aug.

2 Sam. 15.

And what's the reason, they have them in such high esteeme? Because they tread in *Absolons* steps: usually they are well-spoken men, very popular, and courteous. They blame the present Government both of Church and State, they know the least blemishes in both; they have them upon all occasions at their fingers ends, and lament them grievously; they promise large redresse

of

of all abuses, if they come in place: thus, by these means, they steale the hearts of the people. When, God knowes, they are as farre short of being truely vertuous, as Absolon came short of David's vertues. And what hope was there, that he could be good to strangers, that was so mercilesse to his brother, so unnaturall to his owne Father? And how can these intend good to others, that unknit the unity of their brethren; that raise a faction against their spirituall Fathers, from whom, they had their Orders; that dismember the Church, their Mother, from whom they had their better being, even their Christendome?

I heare, that many are drawne away by their zealous preaching, and their great paines-taking: And I doe in part beleeve it. But they should doe well to consider, that there is a zeale even of God, which is not according Rem. 10:13. to knowledge; and this growes many times to bee ~~wixys~~
ζῆλος, James 3. 14. and ~~wixys~~ ζῆλος, Hebrewes 10. 27. a James 3. 14. bitter, even a firie Zeale, to the devouring of their adversaries. Hebr. 10. 27.

And as for their preaching, our Apostle acknowledgeth them to bee Prophets, but false ones; and workmen they are (saith Saint Paul) but deceitfull ones, yea, ἐργάται, Labourers, great paynes-takers, no men more to fight; but (if Saint Paul say right) it is *in dolo*, not *in veritate*, cunning chap-men, craftie labourers, that have other ends, than they make shew of. *Aliud fingunt, & aliud agunt;* they pretend good, but intend nothing lesse.

Our Saviours charge to His labourers was, μη μετακίνεσθε, ne transite de domo in domum, Luke 10. 7. Bee not flitting Luke 10. 7. from one house to another, be no changelings, nor yet sumrell-feasts. Creepe not into houses, crouch not to your disciples,

Ibid.

The labourer is worthy of his wages ; take that, which is your due; seeke not after the benevolence of men. I will not say, that these men take other courses, that they slip out of one house into another, and stay there longest, where they finde the sweetest entertainment. I will not say, that these men creepe, and crouch for a benevolence, but stand upon no wages. And yet Saint Paul sayes, they shal have

2 Cor. 11.15. wages, Quorum finis erit secundum opera ipsorum, deceitfull worke must have w^mor^d & b^{etw} a deceiptfull reward, a corruptible crowne. For belly, and backe, and a little vain-glory they labour ; but all these shall perish, and they with them.

Psal. 62. 9.

Beware, beware, my brethren, that you be not found *deceiptfull upon the weights ; your worke and wages shall be put into the skales, and the wages shall bee according to the worke, hardly a graine allowed to make weight. Remember also that of Saint Paul, Si hominibus placerem, servus Dei non essem, to please the common people, and to please G o D too, is almost impossible.*

Galat. 1.10.

But why goe I about to decipher those *false Propbets*, when my Text hath done it to my hand ? *Hereby (saith Saint John) shall yee know the Spirit of G o D : every spirit, which confesseth, that I x s s C H R I S T is come in the flesh, is of G o D. And every spirit, that confesseth not, that I x s s C H R I S T is come in the flesh, is not of G o D.* This is the rule, I told you of.

In hoc cognoscetis.

Hitherto yee have heard something concerning *false propbets*, and something concerning the *triall of spirits* ; but now we are come to the touch-stone, to the *triall of spirits* indeed. And now wee are come thus farre, I am verily perswaded, that every mans heart yernes, and every mans eares are open to heare Saint John's description ; as if you meant to set up your rest upon his words.

Hearken

Hearken then, what Saint John saith; *Every spirit, which omnis spiritus, confesseth, that Iesus Christ is come in the flesh, qui confiteretur.* is of God. Yea, is every spirit right, is every spirit of God, which confesseth, that Iesus Christ is come in the flesh? Now, me thinkes, I see those, that are branded with the names of Hereticks and Schismaticks, stand upon their tiptoes, and looke us boldly in the face, and tell us, that Saint John secures them, that their spirit is of God, because they confess, and profess, that Iesus Christ is come in the flesh, as well as the best of us.

Though this be their plea, yet for all that, trust them not, but take Saint Augustines advice along with you: *Eja, fratres, opera attendamus, non strepitum lingua;* O, my brethren, observe their actions, consider their conversion, but regard not the clattering of their tongues. Let us inquire the reason, why Christ came in the flesh, *Iesum Christum venisse in carnem, & quare.* and we shall quickly finde them out, wee shall quickly know, who confesseth truely, that Christ is come in the flesh. The reasoun, why Christ came, is love and charity; *Charitas eum duxit in carnem,* Charitie caused Christ to come in the flesh; hee then, that hath not charitie, denyes Christ to have come in the flesh. *Tu verò non habes charitatem, quia pro honore tuo dividis unitatem;* But thou vaine-glorious man, who ever thou art, thou hast no charitie, because for thine owne honour, for thine owne ends, thou dividest the Churches unity. And he that hath not charity, hath not God.

If then any man dissolve the unity of the Church, I will not regard his demure looks, his sanctified behaviour, his zealous protestations; I will fix mine eyes upon Saint John's counsell, and judge him by my Text. As then Saint Augustine to the Donatists, the Schismatiques of his time, so will I say to the Schismatiques of our age,

Verbis

¹ John 4.8.

Aug. ser. 32. de Verbis confitemini, factis negatis, ye confess Christ's coming, in your words, but you deny it in your deeds; and that breeds the strongest contradiction. For every one, that denies, denies not in word; there is a *factus negatis*, a denyall in fact; so Saint Paul, *They confess, that they know God, but deny Him in their deeds.* Will ye know, what it is to deny God in your deeds? Saint Augustine tells us, *Superbire, & Schismata facere*, to grow proud, and to make factions or schisms, to glory in man, and not in God, to be *men-pleasers*, is to deny Christ in our actions; since Christ loves nothing more than unitie, since Christ came to settle unitie. *Every spirit then, that confesseth not, that Jesus Christ is come in the flesh, for this end, is not of God.*

Matt. 7. 21. 23. Thus it appeares plainly, that there are diversities of spirits, for *Qui non confitentur*, They that confess not, are spirits too, and after their manner can confess too, and preach too, and cast out devils too, and all in the Name of Christ: and yet, for all this, our Saviours words will be, *Nunquam novi vos*, Christ will cast them off as strangers to Him, as *workers of iniquitie*, He will tell them plainly, that *Hee never knew them*; and then they must belong to, yee know whom. Let the seven sons of *Sceva* be the President, *Act. 19. 14.* If it were thoroughly considered of, it might doe good.

Qui solvit Iesum, non est ex Deo; he that *dissolves*, or *divides* Christ, hee that breakes His joyns, or teares His flesh in-sunder, *is not of God.* And without doubt, *totus Christus est caput et corpus*, our whole Christ is the Head, and the Body: *Christ* (yee know) *is the Head of the Church, and the Church* (saith Saint Paul) *is the Body of Christ:* they then are not the only *false Prophets*, who *divide* His Deitie from His Humanitie; nor they

*Qui solvit
Iesum.*

August.
Ephel. 5. 23.

Coloss. 1. 14.

they only, who deny the eternitie of His Person, or His
humane nature; but they are false Prophets also; even Antichristis (as Saint Iohn calls them in this very verite) their
spirit is not of God, who rend asunder the body of
CHRIST, who make a Schisme in the Church of
CHRIST.

And what shall we thinke of those, *Qui solvit Iesum Christum, qui sevit Christum*, who make a division in the Person of IESUS CHRIST, who divide IESUS from CHRIST, or CHRIST from IESUS: The former the Jones doc, who acknowledge Him to be IESUS the Sonne of Mary, but deny Him to bee CHRIST, the Messias promised to the Patriarchs, prepared to be the glory of the people Israel.

Of the latter sort are they, that confess Him to bee the CHRIST promised and expected, but scant Him of His being IESUS, they will not allow Him to be the Saviour of the world, but of a little flocke: they cannot, ^{1 Joh.4.14.} endure to receive GOD's promises in such wise, as they bee, ^{Art. 17.} generally set forth to us in holy Scripture. All these prodigious conceits have beeene hammer'd in Satans forge, that so though he could not ^{now dayes} keep the Messias out of the world, yet he might ^{now dayes} by some sleight or other take Him in pieces, that so hee might doe the lesse good in the world.

And as these notes have beeene gathered out of Solvit, the like may be deduced from Non confitetur, for it is not ^{as yeare} but ^{now dayes} nor faith, but confesseth, not in a Creed, by himselfe, but in the joynt confession of the Catholike Church. It was one of Arius his legerdemaines, to have a boosome Creed: he was not ^{now dayes} but ^{now dayes} he came very neare (within a letter of) the confession of the Church, but hee reserved an homebred fanzie to himselfe, that

brought him to an homely end; And yet he subscribed too; but it was ~~with his hand only~~, with his hand only, not with his heart. Let us therefore take heed, that our ~~Confession~~
Gelas. Cyric.
lib. 2. cap. 27.
Rom. 8. 16.
*which is in
 according to*
confusi.
Thomas.
John 5. 36.
Math. 25. 35.
Salviat.
Oecum. in loc.

that wee confess with the Church, and imbrace the faith of the Church heartily and fully, as we ought; that so the Spirit may beare witnesse with our spirit, that we are of God. Now looke touching how that may be A.

Now, me thinkes, I see some please themselves with this interpretation, and rejoice, that they are not schismatically inclined; they are content to believe, as the Church believes; they raise no controversie, nor dissencion in the Church, and therefore their spirit must needs be of God. But (I pray you) what lives doe you lead? looke into your dealings, examine your actions, and see if this *Confiteri* doe not touch you neerly. For, if *confiteri* be *similares*, it will not only touch those, who have a *Confession* by themselves; but it will reach to those, who *confesse* but in part, who lead lives disagreeable to to their *confession*: for, as Thomas notes excellently, *Confiteretur, qui nullā parte difficeret*, he confesseth Christ, that denieth Him in no part of his *confession*. If then thou confess Christ with thy mouth, and deny Him with thy heart, thou doest not confess, as thou shouldest confess.

But yee will say, your hearts and tongues agree. Like enough: but I say, shew me your actions; for *my workes* are they, that *testifie of me*; and at that great day every man shall be judged according to his *workes*. *Parum ergo est, quod māis assertiōibus dicitur, cūm ipsi aliis vestris contraria videntur satis;* your words are to little or no purpose, when your *workes* speake the contrary. For most certaine it is (as Oecumenius hath it,) that this *confession* here mentioned, *καὶ γλωσσῶν γένεται, ἀγαθὸς ἐποιεῖται*, is not made by our tongues, but by our *workes*. It is to bee understood of the

the confession of that faith, which worketh through Charity : Gal. 5.6.
 otherwise the Divell can confess too. This is most agreeable to the words going next before my text ; wher-
 in Saint John tells us, that *This is Gods Commandement*, ^{1 Joh. 3.23,24}
that we should believe on the name of His Sonne Iesu Christ,
and love one another, as he gave us Commandement. And he
that keepeth his Commandements, dwelleth in God, and God
in Him : and hereby we know, *that hee abideth in us, by the*
Spirite, which he hath given us, viz. If we continue in these
 two Comandements of faith and Charity.

Answerable to this is that of our Saviour, *Not every one,* ^{Mat. 7. 21.}
that saith unto me, Lord, Lord, shall enter into the Kingdom of
Heaven, but he that doth the will of my Father, which is in
heaven. It is not sufficient then to say *Lord* in heart, and
Lord in word, but there must be a *Lord* in your actions ;
 yee must confess with heart, word, and deede, and then it
 is a true confession : then the *confession* is right, when all
 our powers are joyned to make up a full *confession*. This,
 this is *harmonia confessionis*, that sweete *harmony of confes-*
sion, so much spoke of, so much required in the Christian
 world. *G o d is trinus & unus*, three and one, and
 He expects this treble *confession*, to make up one true *con-*
fession. A double *confession* is but a doubling with God ; let
 it be *trina*, as he is *trinus*, and then you may be sure it is a
 good *confession* indeed.

I will be bold therfore to tell you with Saint *Austine*, ^{Aug. Ser. 31. ad}
 that all ill living Catholikes, by their foule lives, and un-
 conscientiable dealings deny *C h r i s t* to be *come in the*
flesh ; and are merely *religiosi nominis membra, religionis*
vim non habentia, such as have the name, but not the sub-
 stance, or power of religion.

Yee then, that stand so much upon it, that ye are of the
 common and *Catholike faith* ; and yee that relye so much

upon the *Spirit*, trust not your faith, beleeve not the spirit, unlesse your lives and dealings bee answerable to your faith. But joyne to your faith works, to your good *confession* a righteous conversation; confess, that *CHRIST* is come in the flesh, & *verbius vera dicendo*, & *factis bene vivendo*, in your words by speaking well, and in your works by living well, and then ye may secure your selves, that your *Spirit* is of *GOD*, and that you shall rest with the *Spirits of GOD*, through the merits of *Iesus CHRIST* our *Saviour*; to whom with *GOD* the Father, three persons and one *GOD*, be ascribed all honour, prayse, power and dominion, both now, and for ever. *Amen.*

FINIS.

May. 11. 1635.

Perlegi has duas conciones, habitas à Magistro Bougen; quarum prior continet paginas 30, posterior 62: in quibus nihil reperio, quod non summā cum utilitate publicā imprimi possit; sub eā tamen conditione, ut, si non intra annum proximè sequentem typis mandentur, hac licentia sit omnino irrita.

Guilielmus Haywood,

Capell. domest. RR. D. Archiep. Cant.

